

## BAPTIST MAGAZINE.

MARCH, 1831.

## MEMOIR OF MRS. SHOVELLER.

DIED at Henley-on-Thames, on the 10th of January, in the twenty-third year of her age, Dorothea, the beloved wife of Rev. J. Shoveller, jun., late of Penzance. Rarely has the attention of the reader been invited to such an affecting instance of the vanity of the goodness of human life, as that which is now presented. If youth, and general good health, and loveliness, and unaffected piety, and the affection and prayers of an extensive acquaintance, could have retained the subject of this brief memoir on earth, she had not died; but notwithstanding all these, and at a crisis anticipated by conjugal affection with lively interest, she was called to a world of spirits. Yet this touching event has been attended with rich consolation; for though her sojourn amongst us was short, her Christian character had become abundantly matured, and her death was most blessed.

When at the age of fifteen, the dying counsel of an excellent mother produced a slight and temporary impression on her mind, but it was not till she was between seventeen and eighteen years of age, that she became decidedly pious. Happening, by the merciful providence of God, to be conducted one Sabbath afternoon to the chapel of the late Rev. S. Kilpin, of Exeter, which she entered to prevent the injury of her apparel by an unexpected

shower of rain, while on her way to church; she heard him preach a sermon relating to the future judgment. Her attention became riveted, the truth of God wrought with energy on her mind, and, through the blessed spirit, she began to detect the hidden worldliness and ungodliness of the heart, to repent of sin, and to receive the grace of God in his Son Jesus Christ. After her conversion, her love to the Saviour and her joy in him soon began to be very abundant, and she became evidently a new creature in Christ Jesus. Subsequently to the decease of her mother, she had been much drawn into gay society. Lovely in her personal appearance, of elegant manners, and possessed of a fine taste for music and singing, she had enjoyed the world's smile, and had felt its fascination; but, from the time of her spiritual change, she renounced all mere worldly society; and though to the last she was a "sweet harmonist," it became her settled and undeviating purpose to sing and play nothing but sacred music, and with a view to express or excite the emotions of piety.

Shortly after her conversion to God, she became an orphan. In her diary, part of which was written so recently as the beginning of the present year, she thus refers to that event: "Thou knowest, O Lord, when I renounced the world and declared myself on thy side, that I gave myself to thee, and thus far in

thy mercy thou hast brought me. Thou didst, when my father and mother left me, take me up, and I have been enabled to view all events in thine hand, and thine hand in all events from that period."

To eulogize the dead is not wise; but her bereaved husband may be allowed to bear his unaffected testimony to the grace of God, which brightly shone in her. Their course together was short, but he well remembers the frequent impressions of her unostentatious piety on his mind. Her cheerful confidence in Divine Providence, the tenderness of her affection, her delight in Sabbath-school instruction and in the services of benevolent institutions, her zeal for the extension of the Redeemer's kingdom, her abhorrence of all evil speaking, and her love of truth, rendered her an invaluable partner. Especially has he been often struck with the *happiness* of her religion, (for she would often break forth into a song of praise to the Redeemer,) and with her respect to whatever she deemed to be the will of God. And as, in obeying and suffering that will, she found the rising opposition of the inward mind, she would be filled with grief on that account; nor would she cease from the conflict till through the grace of her Saviour she had gained the victory. She walked humbly with her God, for, possessing a quick and delicate perception of the evils of the heart, she was ready to place herself among the chief of sinners. Much of her time was spent in secret prayer, and most frequently she would endeavour to find an opportunity for reading the Word of God in the middle of the day, as well as in the morning and evening. Greatly did she dislike that sickly profession of religion

which seeks only to be soothed; she desired to be searched, stirred up, and quickened in God's ways. Anxious as she was to cultivate her understanding, and to increase in all useful knowledge, she sought supremely after the knowledge of God. "O blessed Saviour," she writes in her little diary, "increase my love to thee, and grant me sweet visions of heaven."—"Thou art the fountain of peace, it is from thee I derive every blessing I enjoy."—"I would desire to improve each day, and daily to be looking forward to my rest above."—"Heavenly Father, grant me fortitude for that hour which is approaching; may I exhibit to those around that my mind is stayed on the rock of ages, and may I glorify thee; all events are in thy hand, and with thee would I leave them." In her last remarks, dated 2d January, she writes, "I would lament my slowness to learn the lessons which thy providence has been designed to teach 'that I am but a pilgrim and sojourner here,' and that this world is only a wilderness. I would thank thee, holy Father, for every thorn which has lain across the road, for thou knowest what human hearts would prove, how slow to learn the dictates of thy love. Grant me thy grace, favour, and direction through this life, however short or long it may be, and above, above all, preserve me from *myself, my own heart*, which is my greatest ENEMY."

Though her summons was short, she was ready to meet the heavenly bridegroom, for her lamp had been well trimmed. Truly the blessed Saviour helped her powerfully, for her calmness and patience were exemplary. On the day previous to her decease, she said to her husband, "I think you must prepare to give me up." Having been told of the opinion



of her medical attendant, in reply to her inquiry, she looked up to heaven and said, calmly, "Well, come, Lord;" and, turning to her husband, she added, "when the pangs of death assail me, weep not for me." "I did not think I should so soon meet again my father in Christ, Mr. Kilpin, and my sainted parents, and others whom you well remember. I shall soon know, and taste, and feel, the joys which cannot be expressed. Jesus has passed through the grave and has left a light behind." Then, to the astonishment of her husband, rallying all her energies, she sang for the last time on earth, with more than her accustomed sweetness and taste,

"There shall I see his face,  
And never, never sin;  
There from the rivers of his grace,  
Drink endless pleasures in."

Then, changing the tune, she sang,

"On Jordan's stormy banks I stand,  
And cast a wishful eye,  
To Canaan's fair and happy land,  
Where my possessions lie."

"We have taken," said she, "sweet counsel together, and we shall meet again." After this, she thanked her friends for their kind attentions, and enjoined on them the necessity of personal religion. "I have been struggling for power," she added, "to give up my beloved husband, and I have succeeded, I have done it." Her medical attendant coming in, she observed to him, "You see, sir, I have entered the valley, I thank you for your endeavours to smooth my passage; heaven is a prepared place for a prepared people. I hope we shall meet in heaven." She continued conversing with her husband for some time on different passages of Scripture, completing the verses as he began them.

"The Lord," said she, "who took me up will not set me down, nor let me fall, nor leave me behind, his honor is engaged to save the meanest of his sheep." The verse being repeated, "This is a faithful saying, that Christ Jesus came into the world to save sinners," she emphatically added the last clause, "*of whom I am chief.*" "The reply of our Lord," she observed, "to the thief on the cross is comfortable, *to-day shalt thou be with me in paradise.* The resurrection of Lazarus by Christ, especially cheers me, and that verse in particular,—*I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die.*" Feeling her weakness, and requesting the prayers of those around that she might be kept from the enemy and have an easy passage, she observed, "the Lord knoweth my frame, and remembers that I am but dust." Shortly before her departure, her countenance beamed with the expression of animated and holy surprise, and she remained awhile with her eyes fully expanded and ardently looking towards heaven, after which she took no more notice of the things of earth and time. And so this lovely and beloved handmaid of the Lord fell asleep in Jesus.

The angel of the Covenant  
Was come, and, faithful to his promise, stood,  
Prepared to walk with her through death's  
dark vale.  
And now her eyes grew bright and brighter  
still,  
Too bright for ours to look upon (suffused  
With many tears), and closed without a cloud.  
They set as sets the morning star, which goes  
Not down behind the darkened west, nor hides  
Obscured among the tempests of the sky,  
But melts away into the light of heaven.

Sermons in improvement of this  
decease were preached on the fol-

lowing Sabbath, to crowded congregations at Henley, by Rev. W. Murch, of Stepney, from Heb. iv. 9. "There remaineth therefore a rest to the people of God;" and by Rev. R. Bolton, from Isaiah xl. 8. "The flower fadeth, but the Word of our God shall stand for ever."

J. S.

## THE TWO COVENANTS.

IN examining the sermons of Jesus, or the writings of inspired apostles, it must have struck every reader how very frequently, in matters of high importance, a direct appeal is made to the Scriptures. Men of eminence for talent and learning, had even then endeavoured to illustrate divine truth by collecting the different statements of the sacred records, as to each of its doctrines, into one focus, thus forming what we should call a system of theology. Those, however, who were incapable of error, teach us at once to appeal to an infallible standard, and only to suppose that pure truth is to be derived from its own fountain, which has its origin at the foot of the throne of God.

On no subject will the discharge of this duty of direct appeal to the Scriptures, appear of more importance, than in reference to the Old and New Covenants so often referred to in the inspired volume, and which furnish declamation for the Christian pulpit, and matter of grave discussion for many a religious author.

If we turn to the system of divinity published for our instruction by men of eminence, we read much of what they consider a Covenant of works made with Adam in Paradise. In this con-

tract, we are informed, Jehovah engaged to bestow happiness on Adam if he obeyed his law, and to punish him with death if he failed in that obedience. We are farther told, that this Covenant was made with our first parent as the federal head of the human race, and that it is therefore binding upon us. We do not deny such transaction with Adam, but we have no evidence of its being a *Covenant*; it is never so called by the sacred writers: in several important respects it differs from a Covenant, and therefore it will not now pass under our review.

We are sometimes told, too, of a solemn engagement entered into before the commencement of time, between the three persons of the Holy Trinity, having for its object the salvation of the Church; and this has been described as the *New Covenant*. Had this been referred to in the inspired volume as a Covenant at all, surely it would have been called the *Old Covenant*, as being first made. It is lamentable to see how readily even good men will take up incorrect statements; for nowhere in the Book of God, is this engagement called a Covenant.

The object of the present Essay is to shew, that by the Old and New Covenants so frequently spoken of by the inspired writers, we are to understand the ancient Jewish Economy, and the Christian Dispensation. A view of the subject not entirely new, and which will tend to invest divine truth with a beautiful simplicity, unknown to those who wander in the paths marked out for them by human leaders. Let us very briefly inquire with whom they were made; what were their characteristic features; and wherein do they differ from each other?



By a Covenant between God and his creatures, we understand “a constitution, settlement, or establishment of things, wherein, by means of a Mediator, he reconciles and takes them into a family relation to himself, as his own peculiar people; stipulates blessings and privileges to them, gives them his laws and ordinances, as the rule of their obedience, and the means of their correspondence with him; and the whole transaction is ratified with the blood of sacrifice.”

A reference to the book of Genesis, will shew us, that formerly, Jehovah made various Covenants with individuals: as with Noah\*, and with Abraham.† These transactions teach us that the terms of a Covenant between the Supreme Being and man must be fixed by infinite wisdom, and that it be accompanied by the shedding of blood as a sacrifice.‡ This custom is directly alluded to by the blessed God, when he commands, “Gather my saints together unto me: those that have made a Covenant with me by sacrifice§;” and by the prophet Jeremiah, when he accuses Israel with having “transgressed my Covenant, which have not performed the words of the Covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof.”||

In a careful examination of the two great Dispensations of God with his church, we shall perceive that these particulars are strictly applicable to them.

The Old, or former Covenant, as it is called by the sacred penmen, was that into which Jehovah condescended to enter with Israel, after he had delivered them from Egypt, the facts connected with which are fully stated by Moses.\* Here, we are informed, that by means of Moses as their mediator, the God of Heaven takes the Israelites into relationship with himself; that he gives them laws and ordinances to observe;—imparts to them peculiar blessings and privileges; and that the whole is ratified by the shedding of blood, and the presentation of a sacrifice.

Every reader must observe, that this Covenant was made with but one nation of men; its requirement was external obedience to given laws; its rewards were principally temporal; and its design was to preserve the Israelites from the idolatry of the people by whom they were surrounded, and to illustrate the superiority of Jehovah’s government, thus constraining men to glorify his name.

Nor is it less evident, that this Dispensation of God to man makes a grand display of the divine character;—of the nature of his government, as requiring from all his rational creatures perfect holiness;—of his justice, cutting off the transgressor for a single offence, and providing no way of escape for the sinner.

It cannot be pretended that this Dispensation, either in its moral or ceremonial part, was given, that by its means the Israelites might merit the divine favour, and obtain the happiness of heaven. From the period of the fall, intimations had been given of the appearance of the Messiah†;

\* Gen. ix.

† Gen. xv., xxii. Psalm cv. 8—12, and Gal. iii. 17.

‡ Gen. viii. 20, and Chap. xv.

§ Psalm l. 5.

|| Chap. xxxiv. 18.

\* Exodus xix., xxiv.

† Gen. iii. 15.

Abraham understood the nature of his mediation\*; and Moses was instructed, in the most distinct manner, to foretel his appearance.† As man was now naturally disposed to sin, he could not obey a law which required infinite perfection. Hence the divine design, in giving that law, was to shew the glory of his own character, to illustrate the prevalence and the evil of sin, and to lead them to see the necessity of a better mediator than Moses, who was himself a sinner; and a better Covenant, that would provide pardon for the transgressor. What the moral law shewed the necessity for, the ceremonial shadowed forth: it shewed, by its sacrifice, the way of atonement, by the substitution of another in the place of the sinner; that such atonement must be of divine appointment, and that the acceptance of it must be clearly manifested by Jehovah. In these various respects, the law, both ceremonial and moral, was a schoolmaster to lead the Israelites to Christ. Through this Mediator alone, could any of them be delivered from the wrath of God, and enjoy immortal bliss.

The great designs of infinite wisdom and mercy are only made known in a gradual manner. In the first ages, the knowledge of the true God was confined to a single family. The descendants of Seth, Noah, and Abraham, were thus favoured, while the great mass of mankind were deluged in ignorance. To the latter of these families, a large increase of their number was promised, who really had existence, and who possessed the knowledge of Jehovah: but the full extent of the divine benevolence was yet un-

known. In the height of their glory as a nation, while they indulged in feelings of pride as being the only favourites of heaven, the Supreme Being made known to the Israelites his design of extending the boundaries of his Church, by taking in the Gentile nations: this he has partially done, and we are looking forward to the certain full accomplishment of the decree.

Now every one must perceive that before this event could occur, some change must take place in the Covenant which Jehovah had made with Israel. For this contract was made only with them; they only possessed the oracles of truth, and knew where God had chosen to record his name. Obedience to his requirements was frequently enforced from the recollection of his having delivered them from Egypt; many of the ordinances of this economy could only be attended to in a certain locality, and in its very nature and constitution it seemed only adapted for a limited period. Hence, then, the prophet Jeremiah is instructed to declare the design of Jehovah to introduce a *New Covenant*, different from the former one, in its nature, its subjects, its blessings, and its duration. The prophecy is first found in his thirty-first chapter, and is frequently afterward referred to, not only by him, but by Ezekiel, Daniel, and the other prophets. As this passage from Jeremiah is cited by the apostle Paul in the eighth chapter of his Epistle to the Hebrews, and is there illustrated and shewn to refer to the Gospel Dispensation, a reference to this interesting passage will yield us several lessons of valuable instruction.

This Covenant is said to be made "with the house of Israel, and the house of Judah." But

\* John viii. 56.

† Deut. xviii. 15.



we are not to understand by this language that, like the old economy, it was *confined* to the Israelites; though unquestionably it includes a remnant of them; among them its first blessings were scattered, when thousands of them at once believed in the Saviour\*, and it looks favourably on their future restoration to the favour of God. But the family of heaven was ever designed to receive a vast accession to its number: Paul's argument, in the eleventh of the Romans, that the Gentiles are thus received into the number of the blessed; while, in his Epistle to the Galatians, the same writer teaches that all who possess the faith of Abraham are numbered with his spiritual children, and are alone interested in the blessings of the New Covenant, afford abundant evidence of this doctrine. The language of the apostle just referred to, is so very decisive on this point, that we shall merely transcribe it, and, without a single remark, pass on. "For ye are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."†

In proceeding to consider the leading characteristic features of this Covenant, we cannot forbear a remark on the design of God, in the introduction of the New Dispensation. The former one was incomplete in its own nature, and was not duly observed by those with whom it was made. We cannot but perceive that the present economy is more spiritual

than the one which preceded it. That related to external obedience, this, to spiritual worship; that, presented the law written on tables of stone; this, shews it written by Jehovah on the heart, that thus we may be more fully disposed to serve him. Under the Old Covenant, Jehovah was the God of his people, to govern and to provide for them; in the New, he is their God, as receiving them into relationship with himself, and giving them spiritual favours, which shall exist throughout eternity; hence, it is called "the everlasting Covenant."\* Under that Covenant, the knowledge of his will was but partial, through the means of his prophets, who only occasionally appeared; what knowledge they possessed was blended with much error, and was almost entirely confined to the Israelites: but under the New Covenant we have a full revelation of his will, in a form accessible to all, and addressed to every individual, to whom the existence of the Covenant becomes known. Besides which, we have the teaching of the Holy Spirit, who preserves us from error, and, agreeably to the declaration of the prophet‡, and the promise of the Saviour§, guides us to Jesus "the Mediator of the New Covenant."§ That Covenant, when a man had transgressed its laws, knew no mercy, hence its designation as "the ministry of condemnation||;" but this, while it makes a far brighter display of *all* the perfections of Jehovah, seems to throw the lustre on his mercy, which the other reflected on his justice. Every thing in the former Cove-

\* Acts ii. 4.

† Gal. iii. 26, 28, 29.

\* Heb. xiii. 20.

† Isaiah liv. 13.

§ Heb. xii. 24.

‡ John vi. 45.

|| 2 Cor. iii. 9.

nant tended to keep sin alive in the memory, and to bring it prominently forward to distress the conscience; its sacrifices had no efficacy to take away sin, and were only useful in illustrating the importance and the nature of a suitable atonement, and thus leading them to Christ: but every thing in the New Covenant is so constructed as to bury the past sin of the believer in oblivion, and to save him from the dominion and results of transgression in future, by constantly directing him to the sacrifice, which the High Priest of his profession offered on earth, which he now presents in heaven, and by means of which "he has for ever perfected them who are sanctified." Nor must it be forgotten, that while the former Covenant was only ratified by the blood of beasts, this latter was sealed "by the precious blood of Christ, as of a lamb without spot or blemish;" and that the infinite value of this offering arose from the union of his divine nature with the human. These are some of the differences between the two Covenants, and appear sufficient to prove that the New Covenant is not a new edition, with some slight alterations, of the Old, but essentially different from, though not opposed to it.

Nor must it merely be called the *New Covenant*, on account of its being made after the other, but also because it far transcends it in every excellence. Its blessings are eminently adapted to excite new and holy feelings, and it shall never decay or wax old. By faith in its great Author the ancient patriarchs went to heaven; as the effect of his mediation, thousands are now becoming acquainted with its blessings; and the enjoyments it gives are co-

eval with the existence of God himself. The relationship between Jehovah and the Jews might be dissolved, and, to a considerable extent, they have been cast off, but the union between him and his people under the New Covenant can never cease.

Other important and distinguishing excellences of "the latter Covenant," might be referred to. It might be observed, that the first Covenant was merely a shadow of the new, which includes every substantial good; that the mediator of the present Dispensation is infinitely superior to any one sustaining that office before him; that his infinitely-valuable sacrifice can need no repetition, and that the blessings it secures to us can know no end. Or, its happy effects in filling its subjects with joy, and in inspiring them with zeal in the service of the Saviour, might be descanted on, but we have already trespassed beyond our bounds.

This Essay shall close, with a brief remark or two on the bold and striking contrast drawn by the apostle Paul, in his fourth chapter to the Galatians, between these two Covenants. The adherents to the first Covenant are described as the children of Hagar, the concubine of Abraham. The ancient law of God, by its extensive and burdensome requirements, tends to oppress the conscience, and to plunge its adherents in a state of moral bondage. It condemns every thought, because it must needs partake of sin, and can afford no degree of the joy felt by those who have been freed from it; as a covenant, through faith in Christ Jesus. It creates the disposition of a slave towards his tyrant, demands perfect obedience without pointing to the source of aid to enable us to fulfil



its demands, and knows no mercy where those demands are not fully met. Those who choose to live under it, as did many of old, as the Jews still do, with too many who call themselves Christians, are in misery. Nothing but a spirit of fear and bondage attends them, and the prospect presented to them must be accompanied with dread. They resemble Jerusalem in a state of ruin; on which the curse of God rests for its rebellion. And, as Ishmael was opposed to Isaac, so do they persecute the believer in Christ, while they court, but cannot enjoy, his happiness. Such is the moral condition of those who adhere to the Old Covenant.

It is the happiness, however, of true Christians to resemble Isaac, the son of Promise, and to be the children of Sarah, the typical mother, as Abraham was the typical father, of those who believe. Regenerated by the Holy Spirit,—made partakers of the blessings of Christ,—enjoying holy familiarity with their heavenly father,—and freed from the spirit of bondage produced by adherence to the law, they are unspeakably happy. Persecuted by those who are born after the flesh they may be, but they shall be upheld by the grace of God; their number shall increase, and the blessings of a Covenant which displays the infinite love of Jehovah, and introduces us to a liberty of which poets never adequately sung, shall be for ever enjoyed. This is the dispensation under which Christians shall live till the end of time, for this Covenant being perfect in its nature and design, shall know no termination till the salvation of the whole church is completed, and the operations of grace be crowned with eternal glory.

*Folkestone.*

J. B.

A MISSIONARY ADDRESS BY THE  
LATE REV. A. FULLER.

[*Concluded from page 51.*]

VI. Again:

It is a work, let me tell you, my brethren and sisters, to which God hath set both heart and hand: his heart is engaged in it. The far greater part of the works of men are wrought in uncertainty; one man builds up that which another man pulls down; it is one of the vanities of time. A man does not know what he shall leave behind him. But the work in which you are engaged is not left to the caprice of the generation to come, your God has set his hand to it, his heart is engaged in it, and the zeal of Jehovah shall establish it: the zeal of Jehovah shall perform this. It must prevail and increase; to engage in it, is to engage in a work in which God is engaged,—the Saviour of sinners is engaged; and in which all the prophets and apostles were engaged. To be employed in such a work is worth living for, it is worth dying for; yea, it is worth dying a martyr for, if one could but lay a few stones in such a building as this.

VII. But I shall draw to a close with a remark or two. Let me remind you in, the first place,

That the greatest work requires an attention to little things; nay, it is made up of an accumulated mass of little things. It may be said of work, as of character, a man does not attain to the character of a great man, by performing a single valiant exploit; but by a long series of unremitting labour, by a union of rare qualities with unremitting circumspection, care, fidelity, and indefatigable perseverance; and where all these are united and combined to the end, that constitutes a great character. It does not consist in one great

exploit, but in a number of little things; it is by an attention to little things, one at a time. Look at Nehemiah in the context; you will see the good man inquiring how the godly men go on at Jerusalem: he is informed the wall is in ruin, and the gates of it are burnt with fire, and that the Jews which had escaped from the captivity are in great affliction and reproach; he retires into his chamber, and weeps in secret, praying before the God of heaven. He then appears again in the palace, presents his supplication to the king, and obtains a commission to rebuild the city of his fathers' sepulchres; he goes, and says nothing to any body; he does not blow a trumpet and say, I am come;—no, not he, he goes about his work in a still, quiet way. He enters the city, tells no man of it, and accompanied by no creature except the beast he rode on, and that in the night. He observes the state of things, keeping his design to himself, till a proper time offers to disclose it; and then imparting it to a few select friends only, till at length the fire kindles, and they go on to work, following the leadings of Providence, embracing every opportunity, watching what circumstances will best promote it, doing the work of the day in the day, and leaving the openings of Providence to point out the labour of to-morrow,—till at length the wall is built. It is in this way God will bring you on, so do not forget a great work requires a minute attention to little things: he that is only looking at the performance of one great exploit, and overlooks the minutiae of things, will do but little to this great work.

Take notice, once more, that as a great work is composed of small things, so that great work may be

retarded and ruined by inattention to small things. This is a thought I wish much to impress on your minds. Dead flies (says the wise man) cause the ointment of the apothecary to send forth an ill savour, so doth a little folly him that is in reputation for wisdom and honour. I think I have known several that were in reputation among the churches of God, whose reputation has been lost by little faults. If any of that spirit should get among you, which prevailed amongst Christ's disciples, I call this a little thought and indicative of a little mind; I mean, who should be greatest. If any of that leaven be suffered to get among you, remember it is but a little fault, but productive of great evils, which may mar and ruin the mission; or if little discords shall take place, that will have the same effect: there will be need for you to remember you are poor sinful worms, and carry that along with you, which needs perpetual watching. There will be failings, ah! and enough to try one another's patience too!—so that you need wisdom and grace to prevent interruption in your work from your own selves. If, when one is guilty of a little fault, he says any thing which amounts to a slight neglect, or a harsh word, or a foolish speech; if his one word makes you utter two; if, instead of stopping the progress at the first onset, you deal in jealousy and in whispering, and tell all you know of it, excepting him or her; this little folly may work a serious mischief, and undermine that great work in which you are engaged.

I must not, and will not, conclude, without saying a word or two to my dear sisters, that are engaged as fellow-labourers, in one respect. In the primitive



times, my dear young people, there were women frequently made mention of that were helpers in the work of the Lord; and I am sure we have to say our sisters in this undertaking have deserved no less at our hands: they have been eminently useful. We feel for you, and love you, for the love we think we discover in you to our Lord Jesus Christ: we do not expect it belongs to your sex to endure hardships, and to brave the tempestuous ocean; but we rejoice to find the tender hearts of females furnished with fortitude equal to the occasion. It is yours, my dear sisters, to cheer and strengthen the hearts of your partners; if you weaken their hands and discourage their hearts; if you cherish in them a jealousy of any one of their brethren, and thus weaken their attachment to each other, separating them in their labours, which I trust will never be the case, you will then be a hindrance to them: it is for you to strengthen their hands, and comfort their hearts.

You are to converse with the female natives, and embrace opportunities silently to introduce the Gospel of Jesus Christ among those of your own sex. It is for you to set examples of modesty, economy, and industry, and of every Christian grace, to those around you.

You are shortly going a-board ship; may God preserve you, and hear the many prayers offered up on your behalf.

I remember reading a very interesting account of sister Chamberlain, and as it is by no means foreign to the subject, I will mention it:—The supercargo of the ship in which she sailed from America to India, expresses (in a letter he wrote at her death) in the strongest language his regard

for her character. “I never saw (says he) a woman in which were united a more amiable sweetness of temper, calmness and fortitude in danger, in my life.” May you follow such an example; she is gone; her race was short; but she has left an example worthy of her memory! I remember thousands of tears were shed for her: let it be your care to emulate such an example. If God may preserve you to the end of your voyage, you will perhaps be members of a large family, known in the East as the “happy family.” You will study the things which make for peace; enter cheerfully into its rules, conform to its ordinances; study peace, and the happiness of every branch of the family.

It is of great importance in a family of two or three score, that every one should know and keep his place. It is possible that you with your husbands, may be placed so as to preside in a separate station, as it is their intention to plant new stations in different parts of the country; should God call you to this, you will have occasion to exercise prudence, patience, gentleness, and goodness, that shall have a tendency to win a candid attention.

And now, my dear sisters, and my dear brethren, what can I say more? my heart will go with you; all our hearts will go with you; our prayers will ascend to God for you; into his hands we must commit you—we do cheerfully commit you,\*—we cannot commit you into better; we will adopt the language of that godly man, who says, “Think upon them, O Lord our God, for good.”

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\* Here this affectionate servant of Christ, and not a few besides, shed tears.

## QUERY.

*To the Editor of the Baptist Magazine.*

SIR,

How far is it proper for a minister of the Gospel, who is not an ordained pastor, but whose services are very acceptable to our desti-

tute churches, to administer the ordinance of the Lord's Supper amongst them, when required to do so? Any of your correspondents who will throw scriptural light upon this question, will confer an obligation on

AN ENQUIRER.

*Bath.*

## POETRY.

## LINES

Written by MRS. DANIEL, of Luton, on leaving England for Ceylon, 1830.

Not feel! at rending all the ties  
Which bind me to my native shore;  
To part with friends more dear than life,  
Nor hope in life to meet them more.

Not feel! to leave the sacred spot,  
Where my loved infants' ashes lie;  
Nor hope that it will be my lot,  
With them to mingle when I die!

Not feel! to leave Britannia's isle,  
Where Jesu's precious name is known,  
To mingle with a savage race,  
Who senseless bow to gods of stone!

Yes! I *do* feel and *keenly* feel,  
These various ties asunder torn:  
But think not, though the pang's severe,  
I always grieve, I always mourn.

Oh no! by faith I sometimes view  
The wondrous Saviour's mighty love,  
Who came to this benighted world  
To raise my soul to realms above.

And then, my bounding wishes fly  
Across the ocean's briny wave;  
O! 'tis a blessed thing to be  
An instrument, *one* soul to save!

'Twas this impell'd the warm desire  
To cross o'er ocean's briny wave  
In hope—transporting thought—to be  
An instrument, *one* soul to save!

## THE FOLLY OF ATHEISM.

“The fool hath said in his heart,  
there is no God.”—Psalm xiv. 1.

The lofty hills, whose summits rise  
Beyond the clouds, and meet the skies,  
Would quail beneath the look of Him  
Who rideth on the Cherubim.

Yes, they would shrink to nought, as erst  
From chaos they to being burst,  
At the same word of mighty power  
That call'd to life the simplest flower.

But yet there are who know Him not,  
Who have their Maker's hand forgot;  
And blind, beyond e'en senseless things,  
Is man in his imaginings.

The stubborn fool, wrapp'd up in self,  
And gloating o'er forbidden pelf,  
Though nature trembleth at His nod,  
Saith in his heart “there is no God.”

How deep the midnight of his mind,  
Who thus to radiant truth is blind,  
His only light in folly's glare,  
Which sinks in darkness and despair.

Oh, how unlike is he to those  
Who on a Saviour's love repose;  
Light, peace, and joy, their path surround,  
And God in all their thoughts is found.

G. L.



## REVIEWS AND BRIEF NOTICES.

*A Memoir of the Rev. EDWARD PAYSON, D. D. late Pastor of the Second Church in Portland, United States. Pp. 501. SEELEY.*

THE most superficial observer of the works of God, must be impressed with the astonishing variety which pervades every department of his divine operations; admirably adapted to produce, on the devout mind, a powerful and ever present conviction of the inexhaustible treasures of his eternal wisdom, and the unfathomable mines of his infinite benevolence. Perhaps we could scarcely summon to our contemplation a more illustrative view of this endless diversity, than is presented to us in the innumerable modifications of which the human character is susceptible, especially if it were allowed to us to make our survey ascend from the lowest point of intellect which distinguishes rational from irrational beings, to the nearest possible approach to that measure of mental power, and moral excellence, beyond which no man, in the present state, is permitted to pass. We have a persuasion, which, to our own mind, is increasingly satisfactory, that, were such a development of the inflexions of the human intellect exhibited, with every accompanying and collateral circumstance, the result would impart a demonstration of ineffable goodness in the divine economy, from which even scepticism itself would be unable to escape. In a range of inspection so liberally extended, the partialities of patriotism must not be suffered to prejudice inquiry, and the influence of sectarianism must be even more carefully excluded; lest, in opposition to the plainest evidence, a particular climate should be deemed indispensable to exalted genius, and extraordinary piety be considered as unattainable, unless reference be had to a certain denomination. It is delightfully obvious, that geographical barriers, whether maritime or inland, and ecclesiastical distinctions, however definite or indefinite,

present no obstacle to the sovereign bestowments of him who is the Father of the spirits of all flesh,—who, when it pleaseth him, “saith to the north, Give up, and to the south, Keep not back; bring my sons from afar, and my daughters from the ends of the earth;” who, at intervals selected by himself, has so highly gifted individuals, in each division of the globe, as to excite the emulation, if not the envy, of those who inhabit its other portions; and who, also, that no one of the numerous classifications of religious profession should either glory in his presence, or despise the rest, has occasionally distinguished sometimes this, and then that, by conferring on some Elisha, a double portion of his spirit, by which his pre-eminence, though, perhaps, not admitted by himself, has become so conspicuous as to be universally acknowledged.

It will not be expected of us that we should confirm these remarks by extracting, from the records of ancient or modern times, the names of those who have been the luminaries of the age in which they have lived, the ornaments of the country where they have resided, and the honour of the communion to which they have belonged. A number of these, sufficient to perform this service, cannot fail, at all times to be familiar to the recollection of the reader; among whom, some, the beams of whose glory, emanating from the New World, have shed no inconsiderable lustre upon the Old, will be sure to arise. To our own recollective enumeration of these worthies, we have already added the name of Dr. Payson, and, should our readers become acquainted with his Memoir, as we earnestly hope they will, we think it not improbable, that, on this occasion, they may follow our example.

“Edward Payson, was born at Rindge, New Hampshire, July 25th, 1783. His father was the Rev. Seth Payson, D.D. Pastor of the church in Rindge; a man of piety and public spirit, distinguished as a clergyman and favourably known as an

author. His mother, Grata Payson, was a distant relative of her husband; their lineage, after being traced back a few generations, meeting in the same stock. To the Christian fidelity of these parents there is the fullest testimony in the subsequent and repeated acknowledgments of their son, who habitually attributed his religious hopes, as well as his usefulness in life, under God, to their instructions, examples, and prayers; especially to those of his mother."

Having received preparatory education, when seventeen years of age, he entered Harvard College, where, at the commencement in 1803, he graduated, and soon after was engaged to take charge of the academy then recently established in Portland, in which office he continued for three years. Whatever religious impressions he might have experienced in earlier life, the influence of his piety does not appear to have become permanent, until he had reached his twenty-first year. In 1805, while on a visit to his father, he made a public profession of religion, and became a member of the church in Rindge. Soon afterwards he wrote to his pious mother, as follows:—

"Since my return from Rindge, bating a few disagreeable days after parting with my friends, I have hardly known one unhappy moment. The doubts which formerly obscured my mind are dissipated, and I have enjoyed, and do still enjoy, mental peace, and at times happiness inexpressible. When I am thus happy, it renders me so benevolent, that I want to make every one partake of it, and can hardly forbear preaching to every man I see. At the same time, the thought of what I deserve, compared with what I enjoy, humbles me to the dust, and the lower I get, the more happy I feel; and then I am so full of gratitude and love, I can hardly support it. My only source of unhappiness, at such times, is, the moral certainty, that I shall again offend that God, who is so infinitely, so condescendingly kind. This, indeed, seems impossible at the time; it then seems that worldly objects cannot possibly again acquire an undue influence over my mind.—To think that I shall again become cold and inanimate, that I shall again offend and grieve the Holy Spirit, and, perhaps, be left openly to dishonour the holy name by which I am called,—my dear mother how distressing!"

And not long after he writes thus:—

"I did not intend to say another word about my feelings; but I must, or else cease writing. I am so happy, that I cannot pos-

sibly think nor write of any thing else. Such a glorious, beautiful, consistent scheme for the redemption of such miserable wretches, such infinite love and goodness, joined with such wisdom. I would, if possible, raise my voice, so that the whole universe to the remotest bounds might hear me, if a language could be found worthy of such a subject. How transporting, and yet how humiliating, are the displays of divine goodness, which at some favored moments we feel! What happiness in humbling ourselves in the dust, and confessing our sins and unworthiness."

Having, in 1806, after much deliberation and prayer, chosen "the ministry of reconciliation" as the business of his future life, he gave himself up to the work of preparation with an exclusiveness and ardour perhaps never exceeded. Very shortly after he commenced his ministerial services, Divine Providence directed him to Portland, which was the destined sphere of his future labours. His zeal and diligence, and especially his self-denial, so far exceeded his physical energies, that in a few months after his ordination, his health was greatly impaired, and his life endangered. His affliction at this time occasioned a suspension of his public exercises for more than two months; sometime after which, he addressed his parents thus:

"I am gradually growing better, and am, in a manner, perfectly well. I preach in all weathers, and at all hours, without much inconvenience, and still gain strength notwithstanding; and the people say that I now speak as loud and strong as ever. I preached last Sabbath on man's depravity, and attempted to shew that, by nature, man was, in stupidity and insensibility, a block; in sensuality and sottishness, a beast; and in pride, malice, cruelty, and treachery, a devil. This set the whole town in an uproar, and never was such a racket made about any poor sermon; it is perfectly inconceivable to any who have not seen it. But I cannot help hoping, that, amidst all this smoke, there may be some latent sparks which will burst out into a blaze."

During the whole period of his ministry, Mr. Payson appears to have been the subject of very peculiar vicissitudes as to the exercises of his mind, very often exalted almost to heaven, and sometimes sunk down in the deepest depression. In one of these distressing visitations he thus writes to his mother:—



"God is shewing me what is in my heart, in a ten-fold clearer light than ever before; and though I know he does it to humble and prove me, that he may do me good in the latter end, yet, while he permits, my mind will be like the troubled sea, which cannot rest, whose waters cast up mire and dirt; and I can no more still it than I can still the elements. I know how I ought to feel, and I know how wrong it is to feel as I do; but that does not help me to feel otherwise. I know that I am every thing that is bad summed up together, and that I deserve ten thousand times the hottest place in hell; but, till God shall be pleased to melt my heart by the returning beams of his love, this sight of sin only hardens my heart, and sinks it down in sullen indolence and despair. I well remember those delightful seasons you mention; but I remember them as Satan does the happiness of heaven, which he has lost. I cannot help being sorry that I ever recovered, or that I ever was born. I cannot help wishing for annihilation, though I see as clear as the light of day, how devilish, and cowardly, and base, and ungrateful, such a temper is. I loath and detest myself for having such a temper, and know that my inability to restrain it, instead of being any excuse, only renders me more utterly inexcusable. I know, too, that all this is necessary for my good. I know that Christ is near me, though I cannot perceive him; and that, in his own time, which will be the best time, he will pluck me out of this terrible pit, and set my feet on a rock. But this knowledge does not prevent my being tossed hither and thither, before the blast of temptation, like a leaf before a whirlwind. Meanwhile I have nowhere to look for comfort, either in heaven or earth. My prayer seems to be shut out, though in reality I know it is not. My people are raving about my hard doctrine; my friends seem to stand aloof; my health begins to decline, religion decaying, and all hell broke loose within me. While this is the case, what can reasoning or arguments avail? Who but he, who caused light to shine out of darkness, can bring light and order out of the darkness and chaos of my soul."

It was the good pleasure of God to accompany the ministerial exertions of Mr. Payson with considerable success; and though he was very far from being insensible of so great a favour, yet he appears to have been always much more intent on pursuing than on looking behind. In 1821, he received from Bowdoin College, the degree of Doctor in Divinity; but in writing to his mother, he requests that she will not

address her letters to him by that title, "for," says he, "I shall never use it." His afflictions were sometimes attended with extreme pain: our readers will probably be both amused and edified by a part of one of his letters, written when he was recovering from an attack of this kind.

"Since I wrote last, I have been called to sing of mercy and judgment. My old friend, the sick head-ache, has favoured me with an unusual share of his company, and has seemed particularly fond of visiting me on the Sabbath. Then came cholera-morbus, and in a few hours reduced me so low, that I could have died as easily as not. Rheumatism next arrived, eager to pay his respects, and embraced my right shoulder with such ardour of affection, that he had well nigh torn it from its socket. I had not thought much of this gentleman's powers before, but he has convinced me of them so thoroughly, that I shall think and speak of them with respect as long as I live. Not content with giving me his company all day for a fortnight together, he has insisted on sitting up with me every night, and, what is worse, made me sit up too. During this time, my poor shoulder, neck, and back, seemed to be a place in which the various pains and aches had assembled to keep holiday; and the delectable sensations of stinging, pricking, cutting, lacerating, wrenching, burning, gnawing, &c., succeeded each other or all mingled together in a confusion that was far from being pleasing. The cross old gentleman, though his zeal is somewhat abated by the fomentations, blisters, &c., with which we welcomed him, still stands at my back, threatening that he will not allow me to finish my letter. But enough of him and his companions. Let me leave them for a more pleasing theme.

"God has mercifully stayed his rough-wind in the day of his east-wind. No horrible hell-born temptations, no rheumatism of the mind, has been allowed to visit me in my sufferings; but such consolations, such heavenly visits, as turned agony into pleasure, and constrained me to sing aloud, whenever I could catch my breath long enough to utter a stanza. Indeed, I have been ready to doubt whether pain be really an evil; for though more pain was crowded into last week, than any other week of my life, yet it was one of the happiest weeks I ever spent."

In 1826, Dr. Payson received invitations to remove from Portland either to Boston or New York. His sentiments on this subject should be inscribed on the heart of every Minister of Jesus Christ. To his mother he says,—

"I felt no small inclination to go. I should like exceedingly to be near you and my other relations. I should also like a milder climate than this, and I have little doubt that it would be beneficial to my health. But a removal would be death to my reputation in this part of the country,—I mean my Christian reputation; and what is far worse, it would bring great reproach upon religion. At present, my worst enemies, and the worst enemies of religion, seem disposed to allow that I am sincere, upright, and uninfluenced by those motives which govern worldly-minded men. But had I gone to Boston, and much more, should I now go to New York, they would at once triumphantly exclaim, 'Ah! they are all alike, all governed by worldly motives; they preach against the love of money, and the love of applause, but they will gratify either of those passions when a fair opportunity offers!' Now I had much rather die than give them occasion thus to speak reproachfully. It would be overthrowing all which I have been labouring to build up. Indeed, I can see no reason why God should suffer these repeated invitations to be sent to me, unless it be to give me an opportunity to shew the world that all ministers are not actuated by mercenary or ambitious views. I have already some reason to believe that my refusal to accept these two calls has done more to convince the enemies of religion that there is a reality in it, than a thousand sermons would have done. However this may be, I have done what I thought to be my duty. If I ever felt desirous to know the will of God, and willingly to obey it, it has been in reference to these two cases. Could I have had reason to believe that it was his will, I would very gladly have gone either to Boston or New York. But at present, I believe that it was his will that I should remain where I am. Not that I am of any use here, but though I can do no good, I would, if possible, avoid doing harm."

We have drawn so greatly upon the patience of our readers, and the extent of our pages, that we must hastily conclude our notice of this exceedingly valuable work. Dr. Payson's constitution was so shattered by various shocks of disease, that it fell rapidly into decay; but when he could no longer appear in public, his eminently pious conversation instructed, cheered, and animated his family and friends, who had the privilege of being with him in the chamber of sickness and death.

"To Mrs. Payson, who, while ministering to him, had observed, 'your head feels hot, and

seems to be distended;' he replied, 'it seems as if the soul had disdained such a narrow prison, and was determined to break through with an angel's energy, and I trust with no small portion of an angel's feeling, until it mounts on high.' Again: 'it seems as if my soul had found a pair of new wings, and was so eager to try them, that, in her fluttering, she would rend the fine net-work of the body to pieces.' At another time he said to her, 'After I am gone, you will find many little streams of beneficence pouring in upon you, and you will perhaps say, 'I wish my dear husband were here to know this.' My dear, you may think that I do know it by anticipation, and praise God for it now.—Hitherto I have viewed God as a fixed star, bright, indeed, but often intercepted by clouds; but now he is coming nearer and nearer, and spreads into a sun, so vast and glorious, that the sight is too dazzling for flesh and blood to sustain. I see clearly that all these same glorious and dazzling perfections, which now only serve to kindle my affections into a flame, and to melt down my soul into the same blessed image, would burn and scorch me like a consuming fire, if I were an impenitent sinner.' He said he felt no solicitude respecting his family; he could trust them all in the hands of Christ. To feel any undue solicitude on their account, or to be unwilling to leave them with God, would be like a child who was reluctant to go to school, lest his father should burn up his toys and playthings while he was absent."

After great and continued suffering, accompanied however with unusual enjoyment, "he gradually sunk away, till about the going down of the sun, on October the 22nd, 1827, when his happy spirit was set at liberty."

"Dr. Payson directed a label to be attached to his breast, with the words, *Remember the words which I spake unto you, while I was yet present with you*; that they might be read by all who came to look at his corpse, and by which, he being dead, still spake. The same words were engraven on the plate of the coffin, and read by thousands on the day of interment."

We are most sincerely desirous of the widely-extended circulation of this volume, on account of its intrinsic value; and further, because, from a very delicate intimation, in a prefixed advertisement, we conclude that the bereaved widow and orphan children of Dr. Payson, will be benefited by its sale.



*The Time of Trouble! A Sermon preached before the House of Commons, A.D. 1655. By the Rev. EDWARD REYNOLDS, D.D. afterwards Bishop of Norwich.*

WE believe nothing with more firmness than that the great business of the Christian pulpit is the exposition, and enforcement of the Christian Scriptures. All the learning and eloquence of the preacher should be employed in such service, that his hearers may understand and obey the words of God, which live and abide for ever. No doctrine in the inspired volume should be neglected, and every precept there enjoined ought to receive that regard which He requires from whom it came. It is of no consequence what is the general taste; nor ought any regard to apprehended consequences to intimidate the minister of the Word: he should be faithful, dependent on the aid of heaven, and prayerful for that blessing. Let the ministrations of some of the most popular men of our times be examined by what we have advanced, and will they not be found wanting? In some instances, instead of such preaching as we venture to recommend, there will be found antinomian bombast; in other cases, cold morality; not a few will be observed to indulge in dogmatic, uncharitable, cloudy, useless, and even absurd and pernicious dissertations on unfulfilled prophecy; and flimsy, general and pointless, though sometimes splendid declamation, will distinguish a too numerous class. The consequences are extensively evil; for, instead of deep and self-denying piety abounding, we find only religion enough to induce a feeble hope that its possessors are Christians, and sufficient self-indulgence and conformity to the world, to sustain a fear that they have never been converted. We have seen nothing, during a long period, more remote from the defects unto which allusion has been made, than this sermon of good Bishop Reynolds. The text is Hosea xiv. 1, 2: and let the following extracts speak. When teaching how to pray against sin, the author observes, that

“If there be one leak in a ship, one gap in a wall, one gate in a city unprovided for,

it is enough to sink a ship, to drown a country, to betray a city. One little boy, thrust in at a window, can unlock the door for all the rest of the thieves. It was but one Jonah that raised a tempest, but one Achan that troubled a camp, and one sin, generally unrepented of, were enough to undo a kingdom. Do not say it is a little one, and my soul shall live. Even the philosopher tells us, that sometimes the very smallest error proves most dangerous. How little soever it be in its own nature, it becomes heinous by the allowance. It is as much treason for a private man to coin silver as gold pieces, because the royal authority is as much violated by the one as the other. This, then, we must first and principally remember, to set ourselves against all sin. In confession, none to be dissembled; in supplication, none to be excepted; in conversion, none to be reserved: never give over so long as any is left. O Lord, yet it works, yet it lives, yet it tempts, yet it pains me. Sin hath not done accusing me, let not thy mercy have done forgiving sin. Sin hath not done rebelling in me, let not thy grace have done subduing sin. When men kill snakes or vipers, so long as they see them pant, or offer to thrust out a sting, they strike them still. Sin, like the thief on the cross, when it is fast nailed and kept from its old tyranny, yet will, as much as it can, revile, and spit out venom upon Christ. O therefore, give it not over, break the legs of it, crucify it clean through, till it be quite dead. None can pray or turn unto God in truth, or hope to be delivered from judgment in mercy, so long as he holds fast any known sin. Can any man look to receive benefit by the blood of Christ, who hugs the villain that shed it? is it not treason, knowingly to harbour and entertain a traitor? Whosoever loves, and holds fast sin, lies unto God in every prayer that he makes.”

Addressing the nobles of the land on what was necessary to its happiness, the holy and intrepid preacher wishes—

“That in every place we might see piety the elm to every other vine, the supporter to every other profession. Learning adorned with piety, and law administered with piety, and counsels managed with piety, and trade regulated with piety, and the plough followed with piety. That when ministers fight against sin with the sword of God’s Word, you who are the nobles and gentry of the land, would second them and frown upon it too; a frown of yours may sometimes do as much service to Christ as a sermon of ours. And he cannot but take it very unkindly from you, if you will not bestow your countenance on Him

who bestowed his blood on you. That you would let the strictness of your lives, and the piety of your examples put wickedness out of countenance, and make it appear (as indeed it is) a base and a sordid thing.

"If we would thus seriously set ourselves against the sins of the land, no power, no malice, no policies, should stand between us and God's mercies; religion would flourish, and peace would settle, and trade would revive, and the hearts of men would be reunited, and the church be as a city compacted; and this nation would continue to be, as it hath been, like the garden of Eden, a mirror of prosperity and happiness to other people; and God would present us, in the second part of our petition, with the blessing of goodness: as soon as ever iniquity were removed, he would do us good, which is the second thing here directed to pray for, 'Receive us graciously.'"

And, when examining if what was needed had been done, the preacher expostulates:—

"We would fain have things well in our country, but have we hitherto looked after our consciences? The distractions without us, have they driven us to consider the distempers within, or to desire the things above? The unsettledness of peace in the kingdom, hath it awakened us to secure our peace with God? We would fain have better times, but have we yet laboured for better hearts? We would fain have a right understanding prevail in public matters, but have we yet seriously set about it, to have a more clear and sweet communion between us and our God? We long to see more good laws, but are we yet come to the care of good lives? Every one cries out, 'Who will shew us any good?' but how few think on the light of God's countenance."

And he assures all his hearers that—

"Piety is the foundation of prosperity: if you would have your children like plants and like polished stones, your garners full, your cattle plenteous, no complaining in your streets; if you would have the king happy, and the church happy, and the state happy, and peace and prosperity flourish again; let our chief prayer be, 'Lord make us a happy people, by being our God. Give us thyself, thy grace, thy favour; give us renewed hearts and reformed lives; let not our sins confute, and outcry, and belie our prayers, and pray them back again without an answer. And when we seek thee and thy Christ above all, we know that with him thou wilt freely give us all other things. The spiritual good

things which we beg, will either remove, or shelter and defend us, from the outward evil things which we suffer.'"

*An English Harmony of the Four Evangelists, disposed after the manner of the Greek of William Newcome, Archbishop of Armagh; with explanatory Notes and Indexes, and a new map of Palestine, divided into Tetrarchies, and shewing the Travels of our Lord Jesus Christ. 8vo. pp. 472. London: Bagster, 1827.*

WE certainly owe an apology to the respected editor of this handsome and important volume, for not long ago announcing to the world its publication and its character. But instead of entering into explanatory details, of what may possibly appear like neglect, we lose not a moment longer in assuring our friends, that if they do not immediately add this interesting, valuable, and cheap book, to their libraries, they will do injustice to its editor, and rob themselves of a very large share of benefit.

It is to us truly delightful to contemplate the character of the present age. We admit that error and crime are committing dreadful ravages in the earth, and that even the church of God is far different to what we could ardently wish it to be. But, on the other hand, we are persuaded that the demon of error is making his final struggle with the truth, and are assured that Satan will soon fail in his efforts to destroy the interests of holiness in the world. All the evils which oppose themselves to the government of Jesus shall soon be destroyed with the breath of his mouth, and that holy volume, which men have rejected, and which Satan would teach them to despise, shall prove the powerful instrument, in the hand of Omnipotence, to subdue the descendants of Adam to his government.

Hence then arises our pleasure. There is a growing desire on the part of the different sections of the Christian church to retire from the creeds and the systems of fallible mortals, however comparatively wise and good, to allow the Most High to speak for himself, and to place the most implicit reliance on his testimony. We



are less anxious than formerly to comprehend the whole of what we are called to believe, assured, from the few discoveries we have made, that truth is really as harmonious as it is important.

But while we are more disposed to take God at his word than we once were, we are increasingly desirous of understanding the divine will, so far as it has been revealed; because we are persuaded that as no Scripture was given in vain, so all must have a bearing on our holiness, our usefulness, and our happiness. Hence the value of books like the present, which present to us the various statements of truth in a plain and striking manner, making one writer confirm and illustrate the statements of another, and shewing that, when thus brought together, what once appeared inconsistencies in their accounts, really harmonize.

It is hardly necessary to inform our readers, that in the volume before us, the writings of each of the four evangelists are presented side by side, in their chronological order; so that we have at one view the whole statement of each of these writers on every transaction which passed under their notice. After a short, but judicious preface, in which he illustrates the value of such works, the editor divides the text into seven parts, in which he usually follows the plan of Newcome, adopting, however, some improvements, with which later writers and his own studies have furnished him. The following are the titles which these divisions bear:—

Part I.—The evangelical history before Jesus' public ministry; containing the space of thirty years and six months.

Part II.—The transactions of about six months, from Jesus' baptism till the beginning of the ensuing passover.

Part III.—The transactions of twelve months, from the beginning of the first passover.

Part IV.—The transactions of twelve months, from the beginning of the second passover.

Part V.—The transactions of twelve months, from the beginning of the third passover.

Part VI.—The transactions of three

days, from the day on which the fourth passover was killed to the end of the days before the resurrection.

Part VII.—The transactions of forty days, from the day of the resurrection to the ascension.

These divisions are sub-divided into one hundred and fifty-seven sections, the text of which is followed by more than thirty pages of explanatory and critical notes from the most eminent commentators, and others who have reflected light on the sacred volume. It would afford us great pleasure if our scanty limits would allow us to exemplify the happy plan on which this "harmony" is constructed, and the admirable effects which such a work is adapted to produce. We really hope, however, that such extracts are unnecessary; and under this impression, enjoining with all the authority we are allowed to possess, that every one of our readers forthwith order this work of their respective booksellers, we very respectfully retire, making our best bow to its editor and publisher for the service they have rendered to the community.

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*The Regard which is due from Christian Societies to their deceased Pastors. A Sermon preached at Boston, August 8th, 1830, on occasion of the death of the Rev. William Taylor, Thirty-three years Pastor of the General Baptist Church in that town.*

A SENSIBLE, pious discourse, that very suitably improves the event by which a worthy minister of the Gospel was removed from the scene to the reward of his labours.

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*The Necessity of Religion as the basis of Education, considered with reference to some prevailing Errors. By the Rev. WILLIAM GURDEN MOORE, A.B.*

THE title gives the main principle of this well written pamphlet, and it is one of which we entirely approve.

## OBITUARY.

### MRS. ELIZABETH GAUNTLETT.

Christian biography is one of the most useful and instructive parts of history, since it exhibits to our view the powerful influence of holy principles over the mind and conduct of others. Nor is there any light in which piety appears more lovely and attractive than when exemplified by Christian temper, and in practical obedience to the will of Jehovah. As the subject of the following memorial was made a partaker of spiritual blessings in her youth, a brief outline of the Lord's gracious dealings with her may be acceptable and profitable to many, especially to youthful members of Christian churches.

Mrs. Elizabeth Gauntlett was the daughter of Mr. Brent, of Bratton, Wilts. and was born April 9, 1802. Her parents being the subjects of piety, it was her privilege to enjoy the benefits of religious instruction, the influence of which was discovered at a very early period. Her amiable and pleasing manners during her childhood, excited the affection of the members of her own family and the esteem of others. On May 27, 1815, she was deprived of her pious and excellent mother, a providence, which appears to have deeply affected her mind. Not long after this she became a teacher in the Sunday school, a circumstance which led to the most pleasing and important results as it regarded her own immortal soul, and to which she adverts in her diary, with humble gratitude to the Father of all mercies. P. Whitaker, Esq., in a letter to a near relative, bears the following testimony to her genuine and unfeigned piety.

"From a little child she was regarded by my family, as a very pleasing and interesting person; but my acquaintance with her commenced more particularly when she became a teacher in the Sunday school. I frequently spoke to her on religious subjects, to which she seemed to listen with pleasure. In the spring of 1820, in my usual reading to the

Sunday school on Sabbath evenings, I began a volume of sermons to young people, by Mr. Morgan, of Birmingham, and, amongst others, the two following powerfully affected her mind: Ps. cxix. 63, and 1 Kings xviii. 21. Sometime after the last sermon was read, which, according to her diary, was on the 29th of May, she was at my house; I observed she was rather depressed, and I took the opportunity of speaking to her alone, a circumstance which I shall never forget. She said she was glad I had spoken to her, as she much wished to open her mind to me. On hearing the sermon from 1 Kings xviii. 21, she was convinced of unbelief, and neglecting the Saviour, and the sense of her guilt, in these respects, was very great; for though her conduct, in the sight of her fellow-creatures, had been irreproachable, she viewed herself as a vile sinner in the sight of God. After conversing with her for some time, she appeared to have very proper apprehensions of the willingness and ability of the Lord Jesus Christ to save *her* and *all* that come to him by faith. From this period she went on consistently, and with great progress in religious knowledge and experience. On Sept. 3, 1820, she appeared before the church at Bratten, to relate the gracious dealings of the Lord towards her, and on Oct. 1st, she was baptized. From the period of her joining the church, she filled up her place in all respects regularly; and my converse with her at all times was very pleasing. She was not a talkative professor; but with meekness and simplicity trod the path of humble obedience. In 1821 she was attacked with a serious illness, which for a long time threatened her life, and for several weeks she had given up all ideas of recovery. During this affliction it was a great pleasure to witness her steadfast hope, calm resignation, and adoring gratitude, to a gracious God, for calling her in her youth to the participation of the blessings of his love. When she began to recover, she seemed afraid of returning to the world; still she would say, "that as God had enabled her to be willing to die, she was desirous of having his will made hers, if she were to live." In visiting her very often in her long illness, she alluded to many parts of Scripture as her solace and support; the 16th and 17th chapters of John, were favourite portions. I wish my recollection served to recite more particulars. I took down at the time various memoranda;



but I cannot lay my hand upon them now. I can say my acquaintance and friendship with her were, from first to last, of that kind, which on reflection afford me solid pleasure: I, with you, deeply feel her loss."

In adverting to the long affliction alluded to, she has the following remarks in her diary:—

"Oct. 1, 1822. It is two years this daysince I made an open profession of my love to the Saviour. O how good has the Lord been unto me in preserving my life amidst all the dangers and afflictions to which I have been exposed, and I hope I can say with David, 'It has been good for me in that I have been afflicted.' The Lord has been with me in the hour of sharpest suffering, and has delivered me from the hand of death. I have great reason to be ashamed, when I consider how little I have loved and served the Lord since I have professed to know him, especially when I consider what great things he has done for me."

In 1825 she was called by marriage to fill a different sphere of action, one in which the lovely influence of piety is especially required. It was her privilege to possess a husband of congenial sentiments and principles with her own, which tended in no inconsiderable degree to augment her happiness. She was conscientious in the discharge of all her relative duties, and a meek and quiet spirit rendered her universally beloved. Although the subject of great personal and relative afflictions, yet she was enabled uniformly to evidence a devout submission to the Divine Will, and an implicit trust in the Saviour of sinners. Through all the varied scenes through which she was called to pass as a wife and mother, her nearest earthly friend never heard a word of discontent escape her lips. In the month of August 1829, she was seized with her last illness. For several weeks she enjoyed a serene and composed state of mind and spiritual delight in the exercise of prayer. At last her memory began to fail, which prevented her relatives from "enjoying the privilege of converse with her," nevertheless she was favoured with lucid intervals, in some of which she appeared much distressed, and would cry out, "My soul is cast down within me." She felt much comfort from

the pious conversation and prayer of Christian friends, and was enabled to say, "whilst I am in the valley I will trust and not be afraid." Hopes were frequently entertained of her recovery, and as often disappointed, and it was not until the Friday preceding her dissolution that her case was considered as hopeless. Being asked if she thought she should recover, she replied, I think I shall; but I am in the Lord's hands, and "let him do as seemeth good unto him;" I am quite resigned to his will. When disappointed in seeing a highly esteemed friend, she said to a relation, "well, I have my God to go to." The day preceding her death, her afflicted husband was greatly consoled by her pious and instructive conversations. She desired him to read many passages of Scripture, particularly the thirty-fourth Psalm and also Hymn 321, of Rippon's Selection:

"I ask'd the Lord that I might grow  
In faith and love and every grace;  
Might more of his salvation know  
And seek more earnestly his face."

Giving up all hopes of recovery, she wished her husband to pray with her that she might hold out unto the end, which he had no sooner done, than she exclaimed, with much emphasis—

"His love in time past, forbids me to think  
He'll leave me at last in trouble to sink."

and after a short pause,

"Though painful at present 'twill cease before long  
And then, Oh how pleasant the conqueror's song!"

About ten o'clock, Lord's day morning, Sept. 6, the cold hand of death had seized her mortal frame, and her respiration became painful and difficult. She was asked if she felt the presence of her divine Lord in passing through the valley of the shadow of death? She replied, "Yes;" and feel quite happy? "Yes." Soon after, her pain began to abate, and about seven o'clock on the evening of the same day, she sweetly fell asleep in Jesus, and entered upon that Sabbath of which she delighted to sing with the people of God on earth. Respecting Mrs. G. it may be said—

"Religion had her heart, her care, her voice,  
 " 'Twas her last refuge, as her earliest  
 choice."

Her mortal remains were deposited in the silent grave on Sept. 10, on which occasion, the Rev. W. Jay delivered a very impressive address, and on the Lord's day following, a funeral sermon was preached at the Baptist Chapel, York Street, Bath, (where she was a member,) by the Rev. T. Clarke, of Poulter, to a deeply affected auditory; it was a solemn and an interesting occasion.

As it appears from these memoirs, that the most pleasing and happy results have followed the kind and benevolent efforts of the worthy deacon of the church at Bratten, by reading and speaking to young people, on subjects of the highest importance, it is sincerely hoped, that all deacons or members of Christian churches will be concerned to follow his steps. For it has been often lamented by persons possessed of sterling piety, that when they were first awakened and bowed down under the weight of their own transgressions, and had hoped some experienced Christian would speak to them respecting their spiritual welfare, they have been painfully disappointed, and permitted for months to go on their way mourning and sorrowful. Perhaps in many of our congregations, there may be one or more, who, like the subject of these memoirs, may be waiting for a deacon, or some Christian friend, to ask them some questions respecting their spiritual and immortal interests. Especially let pious females, who have leisure, employ their time in endeavouring to find out the lambs of Christ's fold, and thus be coadjutors with their respective pastors in promoting the interest of Zion.

*P. Somerset.*

*T. C.*

#### REV. STEPHEN DEACON.

Died the 29th of December last aged 39, the Rev. Stephen Deacon, pastor of the Baptist Church at Earl's Barton, Northamptonshire, and, on the Monday following, his funeral took place at Walgrave, his native village. He was followed to the grave by weeping relatives,

and a long train of sorrowing friends from Barton, both of the church and congregation. In the evening, a large and attentive auditory assembled in the Baptist meeting-house. The Rev. W. Gray, of Northampton, preached from Job ix. 12,—“Behold he taketh away, who can hinder him? who will say unto him, What doest thou?” Our friend, Mr. Deacon, was called to the work of the ministry by the church at Walgrave, then under the pastoral care of the Rev. Mr. Payne; he began his ministrations with the people at Barton, in the year 1816, and subsequently was ordained over them. His labours were very acceptable, and much blessed to the increase of the congregation. In 1826 the place of worship was considerably enlarged. The work of the Lord was his delight, and in the duties of it, his exertions were unwearied and abundant. On the Sabbath he usually preached three times, twice at home, and in the evening in a neighbouring village; in addition to which he found it necessary to superintend the Sabbath-school, and also to conduct the morning prayer-meeting. His lot was cast among a poor but affectionate and pious people, whose frequent regret was, that their pecuniary ability only enabled them to raise little more than £30. per annum for their beloved minister. Under these circumstances, Mr. Deacon, unwilling to leave a people who loved him, yet finding it impossible to meet the wants of a growing family, undertook the care of a day-school, which, with the kind assistance granted him from the Baptist Fund in London, lifted him above want, and enabled him to provide things honest in the sight of all men. But the confinement and application of the school through the week, together with his very arduous Sabbath occupations, began to shake a constitution, originally strong; and particularly by exposure to the cold air, after preaching on Sabbath evenings in a small crowded room. Engaged in these services from Sabbath to Sabbath, he felt progressive pleasure in preaching the good tidings of the kingdom; thus he continued abounding in the work of the Lord till within six weeks of his decease. Repeated colds taken by leaving a warm



room after preaching, and walking two or three miles home on the Lord's day evening in all weathers, brought on considerable indisposition. But, this by a divine blessing, appeared to yield to medicine, and favourable symptoms presented themselves: but alas! while hope looked forward to his recovery with gratitude and delight, unexpectedly the rupture of a blood-vessel occurred. From this time death made rapid approach, and neither the tears of relatives, nor the lamentations of friends, nor the prayers of the righteous, availed to turn away the stroke; for on the 29th Dec. the last enemy bore away in triumph his appointed victim.

From the nature of the disease, the intellectual faculties of our friend suffered much; there were however some few lucid intervals, and in these transient moments

his mind was composed, and expressed its dependance upon Christ. His last words thrice repeated, were—"a firm hope, a firm hope, a firm hope!" and he then closed his eyes in death. In the removal of this faithful minister of Jesus Christ, *five children* are left orphans, the eldest of which is not eleven years of age. They are cast for subsistence entirely upon the care of aged relatives, whose circumstances in life are so limited as will render it very difficult for them to meet the expenses attendant upon the necessary provision for *five grand children*. Some time ago the mother died, and now the father is called home. Their children survive as their representatives, too young, indeed, to feel the loss they have sustained, but not less, on that account, the objects of kind consideration and sympathy.

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## MISCELLANEOUS.

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REMINISCENCES RELATING TO HIS  
ROYAL HIGHNESS THE DUKE OF  
KENT, WHO DIED IN JANUARY, 1820.  
IN A LETTER TO A FRIEND.

MY DEAR SIR,

AGREEABLY to your request, I send you a few lines which will, I have no doubt, call up to your recollection the ever-to-be lamented patron of the East London Auxiliary to the British and Foreign Bible Society.

In this character he conducted himself with so much condescension, kindness, and affability, that those who knew him will never be able to forget him. In his face, we saw the face of our late venerable and beloved king, George the Third, whom he most strikingly resembled. We delighted to call him our *Mæcenas*. In 1814, on the centennial anniversary of the accession of his family, he was loudly greeted by this name.\*

You will remember that he volunteered himself as our patron; and at that time, it was certainly on his part a bold profes-

sion of his regard to religion, which very few among our nobles dared to imitate. Nor can I forbear adding here that the pains he took, the exertions he made, with many sacrifices of personal convenience, to meet us on our anniversary days, evinced the warm attachment of his heart to our great object.

And when he appeared, how cordially and unanimously we welcomed him with shouting. If the day were gloomy, it derived lustre and joy from his coming.

When he entered into the business of the day, it was obvious to every observer that he came for business, and not for display. You have often admired the patience with which he listened to every one that addressed him. If any one of the speakers alluded to the king, his father, there was instantly a burst of enthusiasm, in which he partook largely, and which he never failed to acknowledge in the kindest manner. He kept the object steadily in view, economising time, and often hastening away from us to fulfil another charitable appointment at a distance.

I am sure you must recollect a touching scene, on one occasion, when, as he was

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\* "*Mæcenas, atavis edite regibus.*"—*Hor.*

about to depart, a poor woman approached in distress with a petition in her hand, addressed to the prince regent, his brother. All eyes in a moment were fixed on the duke, and charmed to see how tenderly he spoke to the petitioner, while he was anxious not to raise expectations which he knew it was not in his power to gratify.

There was an air of seriousness in his deportment which was highly becoming in our Bible meetings, and in him always appeared doubly graceful, because it did not seem to be put on for the occasion. If I were not greatly mistaken, it was the genuine expression of his habitual feelings: it was an essential part of his character; and therefore he never had the trouble of putting it on.

His eloquence was plain, manly, and soldier-like. Far from the affectation of oratory, he produced, however, a very powerful and beneficial impression. And when he spoke to the female part of the assembly, there was no offensive, disgusting levity, but a delicacy of politeness, and a dignity worthy of one of the king's sons.

How far his late royal highness was experimentally acquainted with the power of evangelical truth,—how far he had entered into the recesses of the sanctuary of piety, it is impossible for me to say. This, however, I can affirm, that when in my correspondence with him as a secretary of the East London Auxiliary, I have occasionally, with my colleagues, expressed my regard to his everlasting welfare, in the form of a devout wish: this freedom gave no offence. Of this we had a proof in the answer he sent to the last communication I had occasion to send him, which was read to the committee, in obedience to his royal highness' injunction.

The last time I saw him, Nov. 1, 1819, he presided at the meeting of the Shakespeare Walk School Society, which on that day dined at the City of London Tavern. It was remarked on the occasion, that no member of the royal family had ever before, in that public manner, countenanced an institution founded and supported by protestant dissenters. I sat near enough to hear him say to one of the members for Middlesex, that he had recently begun to wear spectacles; that he was accustomed

to rise at four o'clock in the morning, (a habit which he had formed in early life); and that he wanted the aid of glasses to read before the sun was up, as well as in the evening. He appeared to be in fine health and spirits—spoke freely of the duchess, from whom he said we might expect that, in kind regard to charitable institutions, she would tread in the footsteps of his venerable mother;—took his leave at an early hour to accomplish that evening a part of his journey into Devonshire. Alas! we little thought then, that we should see his face no more!

Let me not forget to add one thing, which I have often noticed in the illustrious departed prince, that his maxim seemed to be "onwards." How favourable soever the report was, on any occasion, he was anticipating a still more favourable report at the next annual meeting. He stimulated us to perseverance by his powerful exhortations, and promised to meet us again.

Whose heart was not touched with the tenderest sympathy towards the amiable duchess of Kent, and her afflicted brother prince Leopold, who had scarcely escaped from the house of mourning, when he was driven back to it again by repeated and alarming visitations of Divine Providence.

Such a man must have been greatly endeared to all the branches of the house of Brunswick, and respected by all. Such a benefactor to the country deserves to be held, and will be held in everlasting remembrance. Solemn indeed was the impression made by his death: "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind."\*

How deep the interest the nation feels in the amiable widow, and in the daughter of the deceased prince, I need not say:—but I must hasten to subscribe myself,

Yours very affectionately,

Bow.

W. N.

#### POPULATION OF POLAND.

AT the beginning of 1829, the kingdom of Poland, *i.e.* the Russian province so

\* Rev. vi. 13.



called, contained 4,088,289 souls, exclusive of the army. The increase since the year 1825, had therefore been 383,983. The Jewish portion of the inhabitants had been almost universally located in distinct quarters, they amounted to 384,263 individuals. The extent of property insured at the Warsaw Assurance-office was 420,000,000 guilders, £33,250,000 in value. Warsaw possesses a population of 136,554 souls, independently of a garrison of about 15,000 men, and of this population 30,146 are of the Israelitish faith.

*Courier, Dec. 18, 1830.*

#### BISHOP HORSLEY'S COMPLIMENT TO THE DISSENTERS.

"ON that half of the day, on which there is no admission to the parish church, good inclinations carry the more pious part of your parishioners to the conventicle; and the devil invites those of another cast to the alehouse."—*Charge to the Clergy of Rochester, in 1800, p. 27.*

## INTELLIGENCE, &c.

### FOREIGN.

#### BAPTIST EDUCATION SOCIETY IN NOVA SCOTIA.

THE rapid increase of the population of the British colonies in North America, their value to this country, and their rising importance, both in the scale of nations, and as a theatre of benevolent and religious activity, render them an object of lively interest.

Nova Scotia is especially so, as standing nearest to the mother country, and thus presenting the ground on which many benevolent efforts of general benefit to all the adjacent colonies, may best be concentrated.

The population of this province is estimated to be nearly 200,000. United with that of New Brunswick and Prince Edward's Island, two governments immediately adjacent, the amount would probably exceed 300,000. That of the Canadas, is estimated to be upwards of 500,000.

Those religious sentiments, currently denominated evangelical, have obtained pretty extensively among the lower, and, consequently, the more illiterate classes. Among these, signal good has been effected by the instrumentality of preachers, destitute, for the most part, of all literary advantages, beyond an ability to read and write very imperfectly. It is presumed, all intelligent Christians will perceive, that in order to secure and advance the interests of true religion among those who have already received it,

and especially to promote its diffusion among the community generally, it is absolutely requisite to combine a degree of intellectual culture with fervent piety in the persons of religious teachers.

To effect such union, and for the general purpose of rendering the means of education accessible to all, in a form accommodated to the feelings of evangelical people, an institution seemed to be wanted in the colonies, where not only instruction might be obtained at a *moderate expense*, and a *perfect liberality* be exercised in the distribution of its advantages, but to which should be *secured*, so far as is attainable by human wisdom, a government mainly composed of pious men.

To supply this deficiency, a seminary was commenced at Horton, in Nova Scotia, in 1829, and is still quite in its infancy, which, if it shall increase in proportion to the wants of the community, will, it may reasonably be expected, speedily exercise a most wholesome and extensive influence, both as a literary and as a theological institution.

This design was projected at a meeting of the Nova Scotia Baptist Association, in 1828, and continues under the guardianship of an education society then formed. The principal teacher, at present, is the Rev. John Pryor, a graduate of King's College, Windsor.

An object has thus been commenced, which, however urgently demanded by the state of society and religion, is of a magnitude which exceeds, altogether, the slender means of the Baptists of Nova Scotia, on whose support

the seminary, as yet, wholly depends. Among them, property consists chiefly of lands, whose value amounts to little more than the immediate sustenance of those who cultivate them; and many of these are burdened with heavy mortgages. In addition to this, the animating example, and correct feeling, shewn by the ministers, in favour of this institution, do not always equally characterise the people. They stand often on too depressed a level to see the width and importance of the prospect caught at a higher elevation: nevertheless, they have contributed a good deal in proportion to their ability. A site for the seminary has been purchased; and a neat building, containing rooms for public instruction, is, by this time, supposed to be finished and occupied.

The house of representatives of Nova Scotia, have twice voted a sum of money to assist this laudable undertaking; but the legislative council negatived the vote. This expression of the favourable feeling of the representative body, may be taken as accrediting the respectability which the seminary possesses in public estimation, while the loss of the vote may be considered as enhancing its claim to benevolent regard. Still its beginning must necessarily be small; it is as yet but a moderate academy: and pious young men, whose object is the ministry, find it hard to get away from other engagements, and maintain themselves at Horton.

The pressing wants of the institution at present are—suitable buildings for the accommodation of pupils, for those who come from a distance, ought to be boarded under the eye of the instructors; a moderate library; an apparatus for illustrating the more useful branches of science; to which may be added, a fund for the maintenance, or to aid at least in the maintenance, of teachers, so that the contributions of the churches might be employed in assisting pious youth, who intend to devote themselves to the ministry, in the expenses of their education.

This latter seems a most important object. Once effect a system among the churches, by which they shall be brought to cherish and cultivate their pious youth, possessing ministerial gifts, as a rich boon and holy trust confided to them from heaven; and we see not only how the destitute churches may be adequately supplied with pastors; but the means, also, by which, with God's blessing, missionary ground may be occupied at home; and armies of his servants, may go out to possess the remoter, and still more destitute regions, of British America, extending almost interminably into the interior of the great western continent.

This example the Christians of the United

States are setting through the immense territory claimed by that government. Shall those of the colonies be slow to follow in so good a work? Shall the British islands be backward to encourage the endeavour? Will British Christians, and British friends to light and knowledge, hesitate to lend their aid?

The above object is respectfully recommended to public attention by

The Rev. F. A. Cox, LL.D., Hackney  
H. F. Burder, D.D., Hackney  
John Dyer, Fen Court, Fenchurch Street, London  
E. Henderson, D.P., Islington  
Joseph Ivimey, Devonshire Street, Queen's Square, London  
Isaac Mann, A.M., Maze Pond, London  
John Morrison, Hans Place, Sloane Street, London  
William Newman, D.D., Bow  
Thomas Price, Spital Square, London  
J. Pye Smith, D.D., Homerton  
Edward Steane, Camberwell;

and contributions, either in money, books, or philosophical apparatus, will be gratefully received by the Rev. Edm. A. Crawley, M.A. from Halifax, N.S., who has been deputed by the friends in that colony to visit England for the purpose.

Donations, for the specific object of giving instruction to young ministers, will be highly esteemed, and strictly applied to that purpose alone.

Mr. Crawley's address is, 45, Warwick Street, Regent Street, London, whither communications may be forwarded, or to the care of the Rev. John Dyer, 6, Fen Court, Fenchurch Street.

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## DOMESTIC.

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### Recent Deaths.

After a long and painful illness, died, at Pershore, on Saturday, the 15th of January last, the Rev. W. Perkins, (late of Newark, Notts.) in the 36th year of his age. His remains were conveyed to the meeting house, for interment, on the morning of the following Friday, attended by several neighbouring ministers and friends. The Rev. Mr. Sheppard, of Upton, engaged in prayer on the occasion. The spectators were addressed from the pulpit by the pastor of the church, and a suitable oration was delivered at the grave by the Rev. D. Davis, of Evesham. The funeral sermon was preached on the



afternoon of Lord's day the 30th, to a numerous and attentive congregation, from Proverbs xiv. 30, "The righteous hath hope in his death."

#### STEPNEY ACADEMY.

On Tuesday evening, January 25th, the friends and supporters of the Stepney Academical Institution held their annual meeting at the King's Head in the Poultry, when the Treasurer, W. B. Gurney, Esq., took the chair.

After prayer by the Rev. T. Thomas, the chairman introduced the business of the evening. The Report was then read by the Rev. E. Steane, the Secretary, of which we give the following abstract.

Twenty young men are at this time prosecuting their studies, either at Stepney, or under the preparatory instruction of the Rev. W. Hawkins, of Derby. Three have left during the year, one having been invited to the pastoral office, another being engaged in home missionary labours, and a third about to proceed as a missionary to Jamaica.

The students have been examined in the several branches of learning in which they are educated, and very satisfactory reports received from the gentlemen, who were invited by the committee to the office of examiners.

The erection of the College Chapel has been completed, and divine worship is now regularly conducted in it by the tutors and students. The congregation is stated to be steady and increasing, and several additions have been made to the church.

All the improvements in the buildings at Stepney are now finished. 3400*l.* have been contributed during the progress of the work, but the committee are yet under obligations to the amount of 600*l.*, towards which, only 120*l.* are subscribed. It will therefore be necessary for them to renew their application for pecuniary aid. "An inspection of the alterations which have been effected, the committee," say they, "are persuaded, would gratify those friends especially, who knew the premises in their former state, and give pleasure to all who would desire to see the College in a condition to secure the important ends of its establishment. Such inspection," they continue, "is respectfully invited, in the confidence that it will plead more strongly than any words can, for the pecuniary assistance yet needed, in order to relieve the Institution from its embarrassment. After what has been done, a comparatively easy effort would accomplish all that remains; and the hope is confidently expressed, that this appeal to the present meeting will achieve

it." Several gentlemen present gave their names for donations, conditionally, on the whole of the building debt being liquidated before the 31st of March. The committee trust that the friends of the Institution will prevent the benefit of these offers being lost.

"The current expenses of the Institution demand the attention of its supporters. There is a deficiency upon this head, to the amount of 432*l.*; and this sum would have been considerably larger, but for an extra donation of 100*l.* from the managers of the Baptist Fund; who were induced, upon the representations of the committee, to exhibit this additional grant for the past year, in consequence of the great exertions requisite to meet the demands of the building account; and the Institution is much indebted to them for the benefaction; but the fact requires to be distinctly announced, that, unless the annual contributions are increased, the number of students must be diminished. The regular and necessary expenditure exceeds the income by 150*l.* per annum. The committee have used some endeavours, both in town and country, to augment the permanent resources; but they regret to add, with only partial success. Early in the year, a circular letter was written to all the pastors of the Baptist churches, in and about London, requesting them to advocate the claims of the College, in their respective pulpits. To this letter, however, not a single reply, such as might have been anticipated, has yet been received. Only one congregational collection, in addition to that after the annual sermon, has been made in London, either during the past or the preceding year, while the year before that, there was not one. Nor is this circumstance to be accounted for upon the supposition, that most of the members of our several churches contribute by personal subscription; for, upon an analysis of the list of annual subscribers, it will be found that the whole sum derived in this manner, from London and its vicinity, does not amount to 180*l.* per annum; and in this sum are included the subscriptions of many individuals who belong not to our own, but to other denominations. It must be obvious, from such representations, that the churches in the metropolis, do not give that support to the Institution, which their number and known circumstances might entitle it to expect. Situated, as it is, immediately among them, and conducted by a committee of their own pastors and members, nothing can be more natural, than that it should be sheltered under their wing, and grow to maturity under their fostering care. These circumstances, it is hoped, will be felt to constitute the materials for a renewed and earnest appeal to them—an

appeal which the committee will not throw so much suspicion on their benevolence, as to suppose they will suffer to be made in vain.

"This pleading, it seems but equitable to extend beyond the metropolis to the country. Many churches, in different parts of the kingdom, are enjoying the pastoral labours of those who received their ministerial education at Stepney; and several have, at this time, some of their own members there as students. When this report shall come into their hands, they must allow it to be respectfully inquired, whether a strong claim upon them is not thus originated? Those who derive the benefits of the Institution, it may appear but just to expect, should contribute to its support. Subscriptions, amounting to rather more than 100*l.*, are annually received from the country, but this is all; and the principal part of that is contributed in places, to which, neither of the circumstances just mentioned, applies. It is evident, therefore, that from the quarters now adverted to, enlarged assistance may with propriety be urgently solicited. If this solicitation shall be met by the friends of an educated ministry, both in town and country; in a manner coinciding with the importance of the object for which it is made, the Institution will be promptly extricated from its present embarrassment, and its permanent resources be augmented to the full amount of its annual demands."

The general meetings are in future to be held in the summer, and the next, in the College Chapel at Stepney, of which due notice will be given.

#### BAPTIST MISSION, SERAMPORE.

A meeting of the friends of the Serampore missionaries, residing in Lancashire and Yorkshire, was held at Hebden Bridge, Yorkshire, on Friday, the 14th of January last, Samuel Hope, Esq. in the chair, when it was unanimously resolved, in answer to the appeal in behalf of the Serampore mission that had been publicly made, to assure the brethren in the east of the most zealous co-operation in every practicable way—that their hearts might be encouraged, and their labours sustained and extended.

A list of some of the subscriptions, &c., in aid of Serampore, since the publication of the appeal.

Chatham Juvenile Society for F.E.			
per Capt. Pudner, Treasurer	£15	0	0
Donation, Captain Pudner	-	20	0
Collections, Donations, and Subscriptions, per Rev. C. Anderson, Edinburgh	-	-	250
			0

Newcastle on Tyne Id. per week			
Society, by Miss Angers	-	10	0
Glasgow Baptist Society, by James Deaken, Esq.	-	-	171
			0
Glasgow Ladies' Society, by Mrs. Buchan, F. E.	-	-	55
			0
Stirling ditto ditto, by Mrs. Marshall, F. E.	-	-	10
			0
Leeds, subscriptions, &c., by the Rev. J. Acworth	-	-	42
			10
Mrs. James Heyworth, Liverpool, Donation	-	-	5
			0
Subscriptions, by Mrs. W. Hope, Liverpool, School collection		15	5
			6
Subscriptions by the Rev. T. Coles, Bourton on the Water	-	12	0
			0
Samuel Hope, Esq. Liverpool		200	0
			0
Wm. Hope, Esq. ditto	-	100	0
			0
Subscriptions, &c. by the Rev. G. Gibbs, London	-	-	119
			4
			0
Ditto, per Rev. G. Barclay Irvine		49	11
			0
T. Keay, Esq. Water Fulford, near York	-	-	200
			0
			0
Subscriptions, Donations, &c. per Rev. B. Godwin, Bradford, and Mr. Illingworth	-	-	73
			19
			6
Ditto, per Rev. J. Jackson and Mr. Faweett, Hebden Bridge	-	57	10
			6

N.B. Subscriptions, &c. in aid of the Serampore mission, will be thankfully received by S. Hope, Esq. Liverpool, and in London, by G. F. Angas, Esq. and Rev. Geo. Gibbs, 2, Jeffrey's Square, St. Mary Axe.

#### BRITISH SUPPORT OF IDOLATRY IN INDIA.

It is expected that Mr. Wilks will, before long, bring forward a motion, of which he has given notice, respecting the support given to idolatry in India, by persons connected with the British government in that country. And the following petition has been sent to us, as embracing the evils to be removed, and proper to be presented to the senate of this country.

#### FORM OF A PETITION.

To the Honorable the Commons of Great Britain and Ireland, in Parliament assembled, the humble Petition of

Sheweth,

That your Petitioners cannot view, without horror, the connexion which subsists between British authority and the demoralizing idolatry of India. Your Petitioners learn that in various instances British authorities take the management of idol temples, collect their revenue, defray their expenditure, make their roads, cloath their idols, appoint certain officers, and from taxes levied on pilgrims, pay a certain portion to those pilgrim-



hunters who travel over the length and breadth of Hindostan, to urge the deceived Hindoos to undertake pilgrimage; that the British name thus being connected with the idolatry of India, has, in various instances given to that idolatry increased celebrity and strong support; that the payment of part of the pilgrim tax to pilgrim hunters, operates as a bounty upon pilgrimage, and tends to swell the enormous list of the miserable multitudes that pilgrimage to idol temples, hurry through fatigue, exhaustion, and exposure, to untimely death. That such a system must be viewed with utter abhorrence by God, whose hatred of idolatry is so strongly expressed in his inspired Word; and that perseverance in it must be calculated to bring down his wrath upon a land professedly christian itself, yet fosters the abominations of idolatry among its distant subjects.

Your Petitioners therefore pray that the speediest and most decisive measures may be adopted to terminate the connexion of Britain with Hindoo idolatry, so that Hindoo idols and temples may be left to the management of their own votaries, and no longer be aided, sanctioned, and honoured, by British management and influence.

Your Petitioners also understand, that by laws now permitted to exist in India, converts to Christianity lose the right of inheriting hereditary property.

Your Petitioners therefore earnestly beseech your Honourable House to adopt such measures as shall occasion a speedy alteration of such oppressive and persecuting laws, and as shall secure to their Hindoo Christian Brethren, the full enjoyment of their religious and civil rights.

To the Peers, the address should be "To the Right Honourable the Peers of Great Britain and Ireland," &c.

Petitions may be written on strong paper, and if not exceeding six ounces in weight, may be sent by post, *free of expense*, to any Member of Parliament, if inclosed in a cover, open at each end, like a newspaper, with the word "Petition" written on the cover.

It is desirable that petitions should be sent to both houses of parliament with as little delay as possible.

CHIEF PART OF THE REPORT OF THE COMMITTEE OF DEPUTIES OF THE PROTESTANT DISSIDENTS TO THE GENERAL MEETING, DECEMBER 10, 1830.

The proceedings of your committee during the past year, although relating to subjects of great importance, will not, it is apprehended, be deemed to possess in themselves very deep interest, compared, as they can hardly fail to be, with the successful efforts

of your committee, in the cause of religious liberty in the two preceding years.

In the early part of the present year, the attention of your committee was called to another of those obnoxious acts of the Assembly of Jamaica, by which restraints were laid upon the religious instruction of slaves, and their exercise of divine worship, amounting nearly to a total prohibition. Your committee, upon that occasion, thought it expedient to print, for the purpose of circulation, extracts from the proceedings of this deputation in the years 1802, 1804, 1807, 1808, and 1826, when similar attempts were made to infringe the rights of conscience; and, as this subject is intimately connected with the great question of the abolition of slavery, which now occupies so large a share of public attention, your committee have annexed those extracts to the present report.

The act against which the attention of your committee was last directed, was passed by the assembly of Jamaica, in December, 1829, and was even more oppressive than that sent over and disallowed in 1826. It denounced as unlawful, all meetings for religious worship, between six o'clock in the evening, and six in the morning, and prohibited the slaves from teaching one another, and dissenting teachers from receiving any pecuniary aid from slaves.

Your committee had frequent communications with the Wesleyan and Baptist Missionary Societies on this subject, and then appointed a deputation to wait on Sir George Murray, (the late secretary of state for colonial affairs,) for the purpose of remonstrating against the allowance of the act passed last December. And your committee have the satisfaction of stating, that the result proved (as in all former instances) fully equal to their wishes; the act in question, having been disallowed by His Majesty in council, immediately on its being officially received.

The total abolition of slavery throughout the British dominions, is another subject which has come under the notice of your committee. It will, no doubt, be in the recollection of the deputation, that, at the general meeting of deputies, in May last, several resolutions were passed, expressive of their anxiety for the abolition of the inhuman system of slavery, and strongly recommending to the various congregations of Protestant Dissenters in the united kingdom to petition parliament, for the speedy accomplishment of that object; publicity was given to those resolutions through the medium of several religious periodical publications. This deputation, at the same time, resolved to present petitions from themselves, as a body.

Those petitions were, accordingly, immediately afterwards, presented, in which it was prayed, as one of the most effectual measures for abolishing slavery, that "all the children who should be born after an early day, to be appointed by parliament, should be declared free, and be effectually protected from any claims that might be made to them as slaves."

Your committee have also had the pleasure of communicating with the committee of the Anti-Slavery Society, who, it is well known, have been for a long time past, and still are, making great exertions for the accomplishment of the great object of the "total abolition of slavery." Your committee rejoice to observe the universal feeling that now pervades the united kingdom, and has caused an unprecedented number of petitions to be presented to the legislature for the same object: and when, in addition to these favourable circumstances, it is borne in mind that several of the noble and right honourable individuals now at the head of public affairs, have upheld this cause of righteousness and mercy, with their most valuable support, the friends of religion and humanity, may reasonably entertain a hope that their wishes will, at no very distant period, be realized.

In the last year's report it was mentioned, that the sub-committees appointed to act with respect to a general plan of registration of births, marriages, and deaths, had been in communication with the commissioners appointed to enquire into the laws of real property. At a general meeting, held on the 29th of May, 1829, it was resolved to postpone any application to parliament relative to registration, until those commissioners had made their report, and your committee are still of opinion that it is better to wait the result of the commissioners' proceedings, rather than attempt any separate measure on the subject.

With respect to the marriage law, so far as it affects Protestant dissenters, your committee have invited the assistance and co-operation of the committee of the Protestant society, in order to devise the most expedient measures to be adopted.

In May last, the attention of your committee was called to a bill, then pending in parliament, for regulating the Free Grammar School at Birmingham. A clause had been introduced into that bill, tending to exclude Dissenters from any share in the controul or management of the school, or its funds; a circumstance which could not fail to excite the attention of the Dissenters of Birmingham, who are a very numerous and influential body in that town. They, accordingly, without delay appointed a committee to oppose the objectionable clause; consider-

ing, no doubt, as well as your committee, the attempt as a fresh exhibition of the same spirit of bigotry, which had occasioned, for so long a period, the continuance of the Corporation and Test Acts upon our statute book. Your committee, therefore, communicated with the Birmingham committee on the subject; and, shortly afterwards, the bill dropped, on the third reading in the House of Lords, where it originated.

As to the ordinary business of the past year, your committee have the pleasure to state, that but few instances have occurred, requiring their interference. The following is a brief statement of the cases brought before them:—

1.—A poor minister, in Wales, was deprived of an endowment, consisting of the rents of several houses, which had been bequeathed by a will made in the year 1735, for the benefit of the minister, for the time being, of a particular congregation. The endowment was regularly accounted for, and paid to the ministers in succession, for a great number of years; but at length the trustees withheld payment from the present minister, alledging that they had a discretionary power to appropriate the endowment to some other minister in the neighbourhood; the opinion of counsel was taken, and being in favour of the claimant, every means was used to induce the trustees to comply with the donor's intention, but without effect. A petition to the Lord Chancellor, was therefore presented; which, for some time, was obstinately resisted by the trustees; but at length they yielded to the justice of the case, delivered possession to the minister, accounted for the rents they had received, and executed a conveyance of the estate to new trustees for the benefit of the claimant and his successors, so as to preclude the possibility of any doubt or dispute on the subject hereafter.

2.—Another minister, in Wales, was ejected from his meeting-house and dwelling-house, by an action at the suit of the heir at law of the surviving trustee. The case was not brought before your committee, till within a few days of the trial; when, seeing it was one of great hardship, and strongly recommended to the attention of your committee, by many respectable ministers in Wales, they resolved to undertake the conduct of it to a certain extent. They, accordingly, under the advice of counsel, defended and adopted proceedings in the court of King's Bench, and in the common law and equity courts of Wales, in the hope of getting the minister re-instated in his office, and restored to his rights; but, in the progress of the suit, they found it encompassed with so many difficulties, and that so much doubt arose in the minds of counsel, as to

its final success, that they have found it expedient to withdraw from further interference.

3.—The third and last case is, that of a recent disturbance of worship at the chapel in Great Suffolk Street, Southwark. Your committee were applied to to prosecute the offender, but, upon his coming forward and signing a written apology expressing contrition for his offence, and promising never to repeat it, they deemed it expedient to forbear a prosecution. The same course has been adopted in former instances of this kind, and your committee hope that their act of justice on this occasion will not prove less beneficial by being tempered with mercy.

ROBERT WINTER, *Secretary*,  
16, Bedford Row.

## ASSOCIATIONS.

### ESSEX.

Association of the Baptist churches in the county of Essex, held at Braintree, May 17th and 18th, 1830. It appears from the circular letter that this association includes twelve churches, containing 1013 members, increased last year forty-two. Sermons were preached by Messrs. Reynolds, Wilkinson, Wesley, Hargreaves, and Pritchard, (of London). The devotional services were conducted by brethren, Pilkington, King, Francies, Pritchard, and Curster (Indep.) The next general meeting of the association to be held at Burnham, on the third Tuesday and Wednesday in May, 1831, Messrs. Francies and Wilkinson to preach; subjects, eternal and personal election, and the tendency of the Gospel to promote human happiness: in case of failure, Mr. Goodrich. Mr. Wilkinson be requested to draw up the next circular letter; the subject, 'the government of the tongue.'

The subject of the present circular letter, drawn up by Mr. Francies, is "on the importance of decision with regard to our views of divine truth." It proposes to explain and illustrate the subject, and present some direction concerning it. Decision in this connexion is said to be a just and scriptural conclusion, or a fixed and settled persuasion concerning what we are to believe and practise. The importance of such decision is there considered in relation to the truth itself,—the character of disciples,—the station in which Providence has placed them,—continuance in the belief of the Gospel,—spiritual comfort, and the glory of the Redeemer. Directions are then given to obtain clear views of truth,—to read and hear with earnest prayer, and to hear and read, determined to embrace

the truth. The letter concludes with the following directions as to the maintenance of this decision,—with firmness and zeal,—modesty and humility,—candour and affection,—uprightness and integrity.

To this circular is appended an interesting letter concerning the rise, progress, and present state of the cause at Tillingham, supplied by Mr. Garrington of Burnham.

### BERKS AND WEST LONDON

Association assembled at Kensington, September 14th and 15th, 1830. This association comprehends nine churches, containing 924 members; the clear increase of the last year was seventy-seven. At this association sermons were preached in the chapel by Messrs. Fuller and Hinton, and in the evening by several brethren in the open air. The devotional services were conducted by brethren Wilmshurst, Coles, Welsh, (Fletcher, Tindal, Davis, Messengers), Hawson, Hinton, Southwood, Thomas, and West.

The next association of these churches is to be held at Staines, on Tuesday and Wednesday the 13th and 14th of September, 1831. Brother Fuller to preach; and also to prepare the circular letter: subject of the letter, "the uses and abuses of the Word of God."

The circular letter read and approved at this association drawn up by brother Hawson, proposes the following question: "Do professing Christians use due diligence in individual efforts for the conversion of sinners." In the commencement of this letter, the writer impressively calls the attention of his brethren to the indispensable necessity of the work of the Holy Spirit to regeneration and conversion, and earnestly recommends that this doctrine should occupy a prominent station in all their addresses, whether from the pulpit or the press. After some further preliminary remarks, he forcibly urges the duty of individual efforts on parents, masters and mistresses, and servants. He recommends domestic visits, and affectionate invitations to attend on the ministry of the Word, the instruction of the young in Sabbath-schools, and the duty of fervent prayer. The churches are then urged to a serious attention to these efforts by such considerations as the following: the obligations they are under,—the awful prospects of the unconverted,—the decisions of heaven to the eternal states of men, the bright examples given in the Scriptures for our imitation, especially the example of our gracious Redeemer, and our responsibility to Almighty God for all the talents committed to our charge.



## LIST OF BAPTIST CHURCHES.

To the Editor of the Baptist Magazine.  
SIR,

I perceive you intend to publish a list of Baptist Churches. The one I have seen is not correct as to Berkshire. There is a church at Grove, under the ministry of Mr. Pope; and a church at Knowl-hill, where Mr. D. Ford is the minister, and a church at Kingston Lisle, over whom Mr. Robert Townsend is the pastor. There are several chapels in the country belonging to the Baptists, in which no distinct churches meet, as the members are generally connected with the nearest churches. But still they are Baptist congregations, and as it is thought desirable to know what the real state of the denomination is, would it not be advisable to obtain a list as extensive and correct as possible? Excuse, Sir, these suggestions from, yours, &c.

WM. GLANVILLE.

\* \* We thank our Correspondent for his suggestion, and shall be obliged to him and to any of our country friends, who will assist us to realize the object. We are already laid under obligations to many of our country as well as London Brethren, for their valuable services in this respect.—ED.

## NOTICES.

The Rev. S. J. Davis from the Academy at Bristol, has accepted the invitation of the church and congregation at Bank Buildings Chapel, Weymouth, late under the pastoral care of the Rev. James Hoby.

## LITTLE WILD STREET CHAPEL.

Little Wild Street Chapel, will be opened for divine worship on sabbath-day, March 13th, by the Rev. F. Trestrait, who has engaged to supply the pulpit for six weeks. (See advertisement on our covers). Service will commence in the morning at  $\frac{1}{4}$  before 11, and in the afternoon at  $\frac{1}{4}$  before 3. No collection. Subscriptions in aid of the cause will be received by the following gentlemen, who form part of the committee for managing the concerns of the chapel, until the church is settled with a pastor.

Rev. J. Dyer, Fen Court; Mr. Chandler, St. Paul's Church Yard; Mr. J. Heath, Blackman Street, Borough; Mr. Haddon, Castle Street, Finsbury; Mr. Hill, Great Coram Street; Mr. S. Marshall, 181, High Holborn; Mr. Millard, 49, Bishopsgate Street; Mr. Paxon, 9, Gray's Inn Terrace; Mr. Penny, Scotland Yard; Mr. Sanders, High Street Bloomsbury; Mr. W. L. Smith, James Street, Covent Garden; Mr. Stock, Regent Street; Mr. Wilmshurst, Bidborough Street.

## For the Press.

*A Text-Book of Popery: comprising a brief history of the Council of Trent, a translation of its doctrinal decrees, and copious extracts from the catechism published by its authority; with Notes and Illustrations: the whole intended to furnish a correct and complete view of the Theological system of Popery. By J. M. Cramp.*

## DEATH OF THE REV. R. HALL, M. A., BRISTOL.

At the moment of going to press, the melancholy tidings have reached us, that Mr. Hall, of Bristol, is no more! Between 4 and 5 o'clock on Monday afternoon, February 21, he expired!

The following are all the brief particulars we can at present communicate of this affecting bereavement.

On Thursday, February the 10th, he was expected to have preached, preparatory to the Lord's supper, but was prevented by one of those seizures, to which he has for years been subject, but which during the last few months became ominously frequent. From the time of the seizure to his death, the disease assumed different degrees of strength, and the hopes and fears of his friends alternated respecting his recovery, till Monday, the 21st, when the disorder, which had somewhat abated, renewed its attack upon his constitution with redoubled violence. One of his medical attendants being sent for, asked him if he were in much pain? to which he replied, "Yes, Sir, in agony, Sir; O my poor body." He then lifted up his eyes and said, in the most energetic manner, "This is death, it is arrived at last," and in a minute or two more added, "Come, Lord Jesus, come quickly." Shortly after which he reclined his head on the shoulder of one of his medical attendants, and expired.

Thus has terminated in the 67th year of his age, the brilliant moral career of this extraordinary man, distinguished alike, for his piety, his humility, and his genius! We will not say that these excellencies may not be found singly and separately, in an equal degree, in individual minds; but we can scarcely expect to see them again combined in that harmonious proportion, which gave such peculiar grace and lustre to the character of Hall.

# IRISH CHRONICLE,

MARCH, 1831.

IN consequence of the funds of the Society being entirely exhausted, the following has been inserted as an advertisement in several of the daily and weekly newspapers.

*An Appeal to the Friends of Ireland, from the Committee of the Baptist Irish Society.*

The Baptist Society for promoting the Gospel in Ireland, was formed in London, in 1814. It originated in feelings of sympathy for the neglected condition of the children of the peasantry, in regard to education, especially on account of their being destitute of scriptural instruction. Its operations have been confined to the provinces of Connaught and Munster, and nearly 100,000 children and adults have been taught to read the Holy Scriptures, either in Irish or English. It supports, at present, 91 week-day schools, containing about 7000 children, principally of Roman Catholic parents; 25 evening schools for adults; 50 Irish Scripture readers, two of whom preach the Gospel with acceptance in the Irish language, and are under a course of instruction by the Rev. J. Allen, of Ballina, one of the Society's agents, who has also acquired the Irish language, and commenced preaching in it. One of the readers, Mr. Stephen Ryan, has been lately requested to visit England, and is now preaching in Irish to his countrymen, in the eastern parts of the metropolis. Besides these, the Society employs five itinerant ministers, who superintend the schools and the Irish readers, and preach the Gospel in many towns and villages in their respective districts. The income of the Society, in its first year, did not amount to £1000, but the last year its expenditure exceeded £3000. This has been raised entirely by voluntary subscriptions and donations, and has been wholly expended, without any deductions for the salaries of secretaries, clerks, &c., for the immediate objects of the Institution. The funds of the Society are now entirely exhausted, and the treasurer is under acceptances, which, without an extraordinary effort, he will not be able to meet.

The Committee therefore consider it imperative, in addressing the friends of scriptural instruction in Ireland, to state, that while opportunities for enlarging the sphere of their usefulness are presented to their notice, they cannot embrace them, because of the state of their funds; and for the same reason, contrary to every benevolent feeling, it is feared their present efforts must be contracted. It is, however, confidently hoped, that this appeal to the generosity of the British public, more especially to those who may be considered as feeling the deepest interest in the welfare of Ireland, will cause them to come forward at this juncture, when such exertions are pre-eminently required, and assist the treasurer to meet the responsibilities of his office.

JOSEPH IVIMEY, } Gratuitous  
GEORGE PRITCHARD, } Secretaries.

N. B. Subscriptions and donations will be thankfully received by Messrs. Ladbroke and Co., Bank-buildings; Wm. Napier, Esq., Treasurer, 1, Mecklenburgh-street, Mecklenburgh-square; the Secretaries, Rev. J. Ivimey, 51, Devonshire-street, Queen-square; and the Rev. G. Pritchard, 4, York-place, Pentonville.

*From the Rev. J. Allen.*

*Ballina, Jan. 24, 1831.*

MY DEAR BRETHREN,

With this I forward the journals of the inspectors and Scripture readers for the past month. From these, it will be seen that the good cause is advancing, I may say steadily advancing, notwithstanding the determined opposition of the priests, and the alarming appearance the country at this moment presents. I could enumerate ten or twelve of our schools, which are at this moment dreadfully opposed; and I could enumerate instances of the most intolerable barbarity exercised by the Ribbonmen of the day, towards those who have favoured; or are supposed to favour, the glorious cause of disseminating

the great truths of God. Still, amidst all this opposition, every day adds to the estimate I form of the aggregate amount of actual good, effected by the labours of your agents, under the blessing of God, in this dark and uncultivated corner of our land; and every day, I may say, adds to my earnestness in the service of my Lord.

I need not say that, when in London, I was enthusiastic upon the subject of Irish preaching, nor need I say, that since that period, I have applied myself as far as my other numerous engagements would admit, to the acquisition of the Irish tongue: twelvemonths have now elapsed; difficulties I have found in the language; but those difficulties I have in a great measure overcome. Last Sabbath I commenced preaching in Irish; great ex-

citement was produced by the strange anomaly of an Englishman preaching in Irish, and our little place was filled with those eager for the Word of Life in their own tongue. I thank God, I was enabled to speak with fluency and faithfulness, for the space of three quarters of an hour, to a congregation evidently impressed with the truths delivered. I trust, brethren, that the exercises of yesterday may so far resemble those on the day of Pentecost in their effects, that the people may not only cry, "We do hear in our own tongue the wonderful works of God," but also add, "Men and brethren, what must we do to be saved?"

It is my intention, God willing, to preach in Irish once on every Sabbath in Ballina; from this exercise, I have the most sanguine expectations of beneficial results. As I shall, during the next month, be employed in the general inspection of our schools, I intend, wherever I go in the whole range of my district, to proclaim the Gospel in the Irish tongue. Should I indeed be encouraged by you, I shall feel happy in crossing the boundaries of my district, and in bearing to our more benighted parts, the *soisgent*, the "story of peace," the "glad tidings of salvation," through a crucified Christ, in the language the people love and revere. In fact, in any way you can command my service; for the advancement of the Society's objects, and for the glory of the church's great head, I shall be most willingly employed.

I should perhaps mention, in connexion with this, that Messrs. Berry and Mullarky are also engaged now in preaching both in English and in Irish on every second Sabbath, with a considerable degree of acceptability, and I hope, even in the best sense, with success. I trust that they ere long will go into the field as workmen needing not to be ashamed. I received a letter from the Rev. J. West, to say it was the wish of the gentlemen in London, that the studies of these young men should be so conducted "as to give them a knowledge of composition, and also to direct them to the best commentators and divines." I must confess I considered a smattering of Latin and Greek desirable, and a thorough drilling in *Irish Grammar and Composition as essential*; and, consequently, have arranged with the Society in Dublin to this effect. But, in looking upon my shelves, I found both a scarcity of commentators and of the best divines, and it struck me too, that this would be too much to ask the gentlemen in Dublin to furnish. If some of the kind friends of the Society, in England, disposed to forward this object, should have in their possession two copies of any one of these invaluable works, "the best

commentators and divines," I trust, they will lend a helping hand, by placing it at the disposal of those who have the control and direction of the education of these young men. Unless this be done, I may indeed tell them that such works have an existence, without their eyes being blessed with the sight. Of course, I leave you, gentlemen, to name the books you conceive as among the most desirable. I am, my dear brethren, Yours, &c.

J. ALLEN.

P. S. I mentioned in one of my former letters some interesting circumstances concerning Perkins and Mr. Nulty, of Ballybeg, they are both decidedly good men: could I employ them as Sabbath readers? Perkins, on account of having left his former errors, has no means of support, no person would employ him.

From Mr. Thomas Berry.

Ardnaree, Jan. 24th, 1831.

REV. SIR,

I praise God that the labours of the Baptist Irish Society have been successful during the last year, and that the present has commenced favourable to their wishes. It affords great cause of thankfulness to God to see the Bible making its way to every village, and to every cabin, in our dark and benighted isle, and that now, after many severe and powerful persecutions, the Society is more esteemed and more prosperous (in this part of Ireland) than within my recollection.

The Bible in the English and Irish languages is rapidly marching through the land, whispering peace to many hearts through a crucified Saviour; and whilst the English has aroused the nominal Protestant from the lethargy which he has fallen into, the Irish Bible has made such a powerful call to the Roman Catholic, that he is no longer the abject slave of a crafty and domineering priest.

This town is under the eye of the most dangerous and determined foe the Society ever encountered; yet, notwithstanding, all his (R. C. Bishop's) opposition, the cause of God, even in the enemy's camp, is prospering, and popery, with all its glosses and delusions, is unable to stem the progress of the Scriptures. I have not before witnessed such a spirit of inquiry, nor have I ever seen so great or so regular an attendance of Roman Catholics at preaching.

Since my last letter I have read for and conversed with many Roman Catholics of this town and neighbourhood; always I have been heard with deep attention, and also invited to some of their houses. Surely there is no labour so pleasing and delightful as that of reading the Word of Life for a



perishing sinner, nor is there any method more calculated to promote religion than that, whereby the poor man in his cabin, and in his own language, is made acquainted with the Gospel.

The Irish tracts which you have given me to distribute, were accepted with thankfulness and read with attention; Perkins (the young man mentioned in a former letter) distributed some for me: this person, who, as a weaver, assisted to support his parents, has now nothing to do in consequence of reading the Bible, and opposing the doctrines of Popery, which he held, until the formation of one of the Societies' schools in his neighbourhood, where he has been taught from the Word of God to reject all that is not according to the Law and the Testimony. This man has been appointed a Sabbath-reader at the last committee meeting.

I preached in Mr. Nulty's, of Ballybeg, ten miles from Ballina; the house was crowded and the greatest attention paid. Before preaching I read a few chapters, and two men requested Testaments. Could the distributors of the Bible witness the fruits of their labour in this backward and unenlightened corner, they would acknowledge that the Lord has prospered them, and they would continue their indulgence to people who would never have seen a Bible if they had not been supplied by those who love and fear the Lord. A man from the island of Mull, who never before heard the Bible read, remained a few days in my house; I read repeatedly for him in the Irish, referred him to the Scriptures, shewed him that Christ alone could forgive sins and alone could save. The 14th chapter of I Corinthians surprised him, for he, until then, considered the priest was right to preach in Latin. I hope the Word, that makes wise unto salvation, has, in that chapter, become a means of rescuing this poor man from the strong delusion which those, removed from the societies' labours, are subject to.

I read and prayed in James Rudy's, six miles from Ballina; about fifteen attended, who were deeply impressed. I read many Psalms for Rudy, who then lay on the bed of death (he has since died), and I hope that mercy had been extended to him through a crucified Saviour. He was a most hardened sinner, but, for the last three months, lamented his sins and implored pardon, and, from the manner in which I saw him, I sincerely hope, that even in the eleventh hour, the arm of the Lord had plucked him as a brand from the burning. Some young persons were moved very much, to whom he said, "Look at me and be warned, I defied

eternity and death, and now I am compelled to meet my Judge:" he then burst into tears. I read such Scriptures as exhibited salvation through Christ. On the next day, I visited him, and gave him a large Testament, which his son promised to read: I could not describe the joy he felt; he clasped it to his breast, and lifted up his eyes and called in the most energetic and solemn manner for a blessing upon the Society.

Rev. Sir, your Irish preaching has excited deep interest in the town, and added much respectability to the cause you promote. The Baptist Irish Society are proving to Ireland that they have Irishmen's eternal welfare at heart, and, in the annals of Ireland's regeneration, it will be recorded, that the Baptist Society first beheld an Englishman in its connexion preaching and declaring the wonderful works of God to bigotted but grateful Irishmen, in their own language; and from the conversations I have had with those who attended, I trust, that an impression has been made, which, in the hands of a gracious God, will be your crown of rejoicing in the Lord. We read that on the day of Pentecost, the multitude marvelled, and that the Gospel, preached in their own language, had the most happy effects: we may expect a similar blessing from Him who is the same yesterday, to-day, and for ever. One man, named Burns, I called upon and informed him you were to preach in Irish; so great had been his anxiety, that although he was very unwell, he muffled himself and went to preaching. On my return I called upon him, and he declared that, should his sickness not increase, he would attend your next Irish sermon. Others were equally edified, and, from the increased number of Roman Catholics who came from the country to hear, I hope that your plan of preaching Irish in the villages, and once a week in Ballina, will prove a blessing to many, who, except through their own languages, must remain ignorant of mercy. The greatest wish is manifested by the country people to hear you; the novelty of hearing an English gentleman preach in Irish will attract numbers, and as the Word of the Lord will not return void, a happy result may be expected, although the difficulties you must have encountered in attaining a knowledge of our language were numerous, you will now be rewarded abundantly, and you will have the happiness of proclaiming salvation to both Protestant and Roman Catholic. That your exertions may be crowned with success, and that you may be long spared to prosecute your labours, reaping where you will sow, &c. is the ardent prayer of yours, &c.

From Mr. M. Mullarky.

Ardnaree, January 24th, 1831.

REV. SIR,

Since my last, I have endeavoured to the utmost of my power, to promote the grand object of the Society. Since the Christmas holidays, I have employed the greater part of my time in proclaiming, in the Irish language, that Word which is able to make wise the simple, to my ignorant and deluded countrymen. From the fact of your having acquired the Irish language being generally known, together with the interest your preaching in that language yesterday has excited; many persons who before thought it difficult, on hearing that an Englishman has overcome its difficulties, are determined not to cease until they are able to read in their ancient and beloved language, the wonderful works of God. It is more easy to conceive than describe the feelings of those who heard you yesterday as they found your language and subject intelligible; the satisfaction which your sermon afforded, both to Roman Catholics and Protestants, cannot but be truly gratifying to the hearts of those who are concerned for the prosperity of Zion, to behold this fresh evidence of the usefulness of the Society's operations. Also your determination to continue preaching in Irish, I trust, will be productive of a salutary effect, as many Roman Catholics, who would not on any occasion come to hear preaching in English, will be desirous to hear the Irish. If only one dear soul were, by that means, plucked as a brand from the burning, how amply would you be repaid for your laborious exertions in acquiring the Irish. How delightful it would be to the supporters of the Society, at the great day of accounts, to hear that soul among the redeemed, acknowledge that he was led to trust for salvation in the blood of Jesus Christ, through the blessing of God on the efforts of the Baptist Society.

From these and the aspect borne by things in general, we are led to hope that he who has promised to accompany his Word is about to accomplish that whereunto he hath sent it. From the increasing desire generally manifested throughout this district for the Word of God in the Irish language, we are led to hope, ere long, that the Lord will bless the labours of the different Societies engaged in disseminating the Gospel throughout this country, and that its supporters will behold themselves as the instruments of banishing vice and superstition from the people.

On the 19th ult. went, according to your request, to Hilglass. Being the Sabbath, several Roman Catholics travelled along with me on their way to mass. I was not personally acquainted with them. I introduced a religious conversation first in the most

simple manner, when I found it acceptable, pointed out to them the fallacy of those practices which are resorted to by their priests to deceive their ignorant followers. I shewed that they were exposed to the dreadful curse which destroys the soul, and how they should seek justification by the unmerited grace of God, by coming before him as criminals imploring pardon through Jesus Christ. They listened with marked approbation, while I thus declared to them the Gospel of salvation, and said, that their priests would not, were they travelling with them for a year, take so much pains; while another said that he did not know it himself, as he studied nothing but exacting money from his followers.

On the 22nd went to the parish of Kilmactigue where I thought I found a vast change for the better. There the agents of our Society are standing fast, and the great head of the church seems to smile upon their exertions; as the Gospel is rapidly gaining ground, and the desire for education which prevails in this parish, exceeds any thing that I have yet witnessed. The school at Dumartin has increased in its number since you were there last; there are now 260 children in attendance. The evening that I went to this part of the country, I sent for a few persons who were in the habit of hearing the Scriptures read. To my great satisfaction, although the weather was stormy, about twelve persons came who continued the greater part of the night reading and conversing about the Scriptures.

#### COLLECTIONS.

##### *Received by the Treasurer.*

	£.	s.	d.
Paid into the Staffordshire Bank at Newcastle, for the "Baptist Irish Society," S. I. B. }	20	0	0
Mr. Wright, Collector .....	35	0	0
Mr. Paxon, A. S. ....	1	1	0
For Lyme School, per Mrs. Flight	6	0	0
From a Friend at Yarmouth.....	3	10	0
Mr. Meredith, Cummin-street, Pentonville .....	0	5	0

##### *Received by Mr. Ivey.*

Broughton Collection, on, by the Rev. Mr. Russell.....	6	4	11½
Miss Saunders, Irish Do. do. }	1	4	6
	7	9	5½
A Friend, by Mrs. Ivey .....	0	10	0
From Rev. Mr. Carpenter's, Place, Somer's Town.....	0	6	0
For the "Baptist Irish Society," from C. C. I. per Mr. Hatchard }	10	0	0

*Erratum in our last Chronicle: for Mr. Studdart, Banbury, "10s." read "10s. 6d."*

# MISSIONARY HERALD.

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Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose Names are inserted in the Cover of the Annual Report.

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## FOREIGN INTELLIGENCE.

### CALCUTTA.

Many of our readers are aware that Mr. W. H. Pearce has long combined active missionary exertions with his labours in the Society's printing office at Calcutta. The following extracts from his pen will communicate some information as to the result and enlargement of these labours, and exemplify the spirit in which they are carried on.

*January 7, 1830.*

Yesterday I had in my congregation, eight inquirers from a village called Kharee, 50 miles from Calcutta, where three families have thrown off caste the last month, so that the professed Christians now form a body of upwards of 50 individuals. I rejoice to say that among them are several whom I hope soon to propose for baptism. We baptized one last month, and expect two others, both natives of Hindostan, to join our native church next month. Yesterday, also, two were added to our English church, and others, we trust, are under divine impressions. Thus is God gradually calling in his elect, and raising up for himself, we trust, a monument of grace in India.

*August 25.*

God has been graciously opening to us a new and very encouraging sphere of labour in the village of Kharee, 50 miles south of Calcutta; from which village, on good evidence of conversion, two were baptized last month, and four more are to be baptized to-morrow. Many more are growing in knowledge, and we verily believe, in grace: and the knowledge of "Christ crucified" is rapidly spreading all around the village and neighbourhood. Another young man from Calcutta, about whom I hope to send you an interesting account, is also to be baptized to-morrow: and a Portuguese lady, acquainted only with the native language, is also received

into the native church; but, through lameness, her baptism must be deferred. Thus is the blessed Saviour, we trust, gathering together from the north and the south, a few of his ransomed ones,—a pledge that very soon many from all quarters shall be gathered into his fold.

You are probably aware that for the last twelve months, with the approbation of my dear brethren, I have statedly ministered to the native church: I engaged to do it provisionally.—They have now requested me to become their *settled pastor*.—The English church have given me their sanction, and kindly appointed an evening for special prayer for God's blessing on my future exertions; and an early day is to be appointed for my ordination. May God, by the rich outpouring of his Holy Spirit, prepare such an unworthy worm for an office of such responsibility. We are anxious to welcome the brother who may be appointed to relieve me in some efficient manner from the office. I am thankful to say, that, since the completion of the works for government, its duties do not press so heavily on my time or attention as before. Had they done so, I should have hesitated as to the propriety of any public ordination to the work of the ministry. But still my views are directed to more direct missionary work, and though I feel it my duty and privilege to conduct the office while my services are necessary, I shall rejoice to be relieved efficiently by another, so that I may give myself "to prayer, and the ministry of the Word."

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### AGRA.

#### *An Idol demolished.*

*(From the Calcutta Missionary Herald.)*

The following account of the demolition of the stone image of a heathen goddess, was communicated in a letter to the Editor, by a friend resident in Agra:—

A circumstance took place here some time ago, which caused a great sensation



amongst the natives in Agra. During the hot season the small-pox was very prevalent here, and carried off numbers of the natives. A native named Moolchand, a potter by trade, had an only son, on whom he doted; the poor child (about four years old) caught the disorder; the father, anxious for the life of his only child, hastened to the shrine of the goddess Bhuvanee, or Sheetá, who is supposed to preside over this disease, and vowed to present her with a rich offering in cattle if she would spare his darling son. As the child grew worse, the father grew more importunate with the false goddess for his life, until about the twentieth day of his illness, when the infant died. Distracted at his loss, with bitter lamentations he began to upbraid himself for his folly, in placing his confidence in a mass of stone; for he was sure she could be no goddess, or his promise of so rich an offering, or cries and tears, would have moved her to have pity on him. Filled with this idea, and wrought up to a pitch of distraction by his loss, he sallied forth from his house, armed with a pickaxe, and bent his course toward the shrine, determined to be revenged on the false or unpropitious deity. Providentially the priests were not present to interrupt him, or the wretched state of mind he was in might have led to bloodshed. The few devotees present fled at his approach, and left him to deal with Bhuvanee as he listed. He was not idle, for in a few minutes the goddess lay in pieces at his feet. Those who fled gave the alarm, and in a few minutes a great number assembled, and in the height of their zeal were for tearing him in pieces. Some chuprases appeased the multitude, and promised to take charge of him, and convey him to the magistrate to answer for his impious conduct: this appeared to give satisfaction to the majority, and was about to be put into execution, when some Brahmins, (who, no doubt, were fully aware of the consequences, should they thus make the affair public,) persuaded the people that Moolchand was out of his mind, and by this means he escaped out of their hands. A Mr. Cussins, of the Church Missionary Society, (who has kindly furnished me with a copy of his letter to Rev. Mr. Corrie on the subject, and from which I have drawn the substance of what I have stated,) shortly after visited him, and found him desirous of learning the way of life more fully: the consequence was, he removed to the Missionary premises, and though he has not made an open profession of Christ, yet he says, that though he was blind, he now sees. His family have used every endeavour to draw him back, but as yet have not prevailed.

## SULKEA.

Extracts of letters from the Rev. Jas. Thomas to the Secretary.

From our Report you will perceive that at *Calcutta*, and, indeed, at *all* the stations occupied by the Society in India, a portion of success has been vouchsafed, and a greater number of converts from among the brethren, or others, has been added to our churches, than in any former year for a considerable period. In a letter I received four days ago, you say, "We shall be glad to receive further intelligence respecting the villages mentioned in your letter." From those villages *nine* converts have been received, and there are others who afford pleasing hopes. We might, I am persuaded, have received double that number or still more, but we have felt anxious to obtain full satisfaction as to the fitness of candidates, and to avoid, if possible, the bitterness arising from desertion. Hitherto our new converts have stood their ground well, while two, if I mistake not, have died in the faith, leaving a sweet savour behind them. It is through the Christian deportment and pious zeal of one or more of these converts, that other persons have more recently come to *Calcutta* as inquirers, and repeated their visit again and again, though they come a distance of probably not much less than fifty miles. Brother W. H. Pearce, who has had chiefly to do with them, seems much pleased with them. Paunchoo has been once to their village, and gives a very encouraging account of the treatment he received, and the readiness with which persons heard the Gospel, and received tracts. It is contemplated to purchase or hire more land there, part of which will be used as burying-ground, and on the other part a school-room, or other necessary premises might be erected. We hope to be able to send a native preacher there after a short time. These things encourage our hearts to go forward in our work; we hope to see the kingdom of God come; these indeed are but small beginnings, and, when compared with what is taking place in the West Indies, sink almost into oblivion; yet shall we despise the day of small things? Far from it, we will give thanks to God, take courage, go forward, and pray for a more abundant supply of the Holy Spirit's influence to give effect to the word.

Amidst our pleasures, we have had to mourn, and still mourn, for we feel our loss. You will probably have received intelligence from some other of my brethren, ere this reaches you, of the death of our very dear

sister Penney, and will consequently know to what I refer. Yes, she has entered into glory, and her works do follow her; she has been translated, but before her translation she obtained this testimony, that she pleased God! She ceased to breathe about four minutes after six o'clock, on the morning of the 24th of December; I was present at the time, as were our now bereaved brother, W. H. Pearce, G. Pearce, Mrs. W. H. and G. Pearce, and Chaffin. She, however, had not been sensible for two days, that is from the Tuesday morning. On the Monday, when we all thought her on the point of departing, she was very happy, and joined with great energy in singing parts of several hymns, and in prayer, adding her hearty amen. But at that time, nothing but Christ or divine things seemed to possess the least attraction; she appeared entirely abstracted from every thing and every body, though she knew, and could call persons by their names. Death had no terrors, she knew that her Redeemer lived, and could and did entrust her all to him: dear woman! she was lovely in life, and still more lovely in death. We loved her, but really we could not wish to detain her longer from that world, that society, and those enjoyments for which she had been, of late especially, fast ripening. Her glorified spirit is now bowing before the throne, admiring and adoring the grace and the love that brought her there. But, as I conclude my brethren have ere this written you fully on this mournful subject, I forbear to enlarge. Brother Penney, I am thankful to say, seems quite recovered from his severe illness, and bears his trial with much fortitude and resignation. Being taken with the jungle fever at the same time with Mrs. Penney, and being for a long time very ill, our fears were greatly raised respecting him; but he was raised up in time to attend Mrs. Penney in her last moments, and to follow her to the grave.

Our English congregation has improved, though the re-opening of the Church has tended to lessen the number of hearers. I hope our native friends of Portuguese extraction are improving in divine things; they attend pretty well, and seem interested. I intend shortly to baptize a woman of Portuguese extraction, and, perhaps, a Mussulman, who has been sometime employed in my Hindoostanee school; at present I am not acquainted with any other who affords much evidence of being the subject of a work of grace, at least so as to justify my immediately receiving them. I rather think I must turn my Hindoostanee school into an English and Bengalee school; but few Mussulmen seem disposed to come, while Hindoos are all

anxiety to learn English, and with the utmost readiness take the New Testament or other portions of the Word of God, as a class book. I have near a dozen in daily attendance, and think it probable that by employing a suitable person to teach English and Bengalee I shall soon have the school-room filled. I am looking after a piece of ground on which to erect a Bungalow for preaching: the spot I have fixed on seems likely to secure both Mussulmans and Hindoos as hearers. I have recently corrected the last proof of a Tract in Hindoostanee, which I had previously prepared; it consists of a number of the principal prophecies of the Old Testament, relating to Christ, with the account of their fulfilment, in the language of the New Testament, with a preface, and closing address to the reader. I have just completed another Tract, which I have called "Reasons for not being a Mussulman," it is now with brother Yates, for his examination; if approved by him, it will be immediately put to press, at the expense of the Calcutta Christian Tract and Book Society,—4000 copies. I hope it will be of use. It bears immediately on the controversy between us and the Mussulmans, and is an attempt to disprove the claims of Mahomet to the prophetic character, and to prove that the Koran is not the Word of God; but at the same time presenting to view some of our reasons for believing the Scriptures, together with the provision made in them for the salvation of sinful man. I have endeavoured to avoid all angry words, but to use hard and convincing arguments; how far I have succeeded I must leave for time to prove. May the blessing of God rest on this feeble attempt to promote his glory.

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April 26th, 1830.

Last week the very welcome packet of magazines, &c. came to hand. Many, many thanks to you and the Committee for them, and still more numerous, and more devout thanks to the Father of all mercies and the God of all grace for the gratifying intelligence they contain. The three little volumes from the publications of the Tract Society, in which I find your handwriting, are very acceptable, and from what I have already felt while reading "Dying Thoughts," I hope to derive much soul benefit from their perusal. We need something to stir us up, quicken and animate us, especially in a country like this; so, at least, I do, and the more we feel religion to be our own individual concern, and the more we are stirred up to pursue it with ardour as the great business of life the better are we pre-

pared to teach it to others, and to meet with courage the varied difficulties and discouragements connected with our work. And the more we feel of the influence, and enjoy of the power and sweetness of religion, the more shall we diffuse its savour around us. Our dear friends in England, who contribute of their property for our support, and long to hear of our success, have consequently great need to pray earnestly that religion may prosper in our own souls, live in our hearts, and breathe in our actions, as well as in our words.

We are greatly rejoiced to hear of the manner in which the Lord has inclined the hearts of people in England to come forward to your help, and that such a disposition seems to expand and strengthen. *Three* more heralds dispatched to the West! and *two* or *three* candidates for the East! I hardly know in what language to express the thankfulness and delight I feel, and am ready to repeat the angels' song, with which the heavens resounded when the Saviour made his appearance in this sinful world,

"Glory to God in the highest,

On earth peace, goodwill towards man."

We shall hail the arrival of *one* or *two*, but we have need of *many* more; you should have at least *two* or *three* more Missionaries in Calcutta and its vicinity, and then as to other places the wants are exceedingly great. I earnestly wish you may be enabled to send out a much greater number than heretofore, and that they may not be so widely scattered over the face of the country as in years gone by: if you cannot keep two Missionaries at one station, let the stations be so near as to admit of intercourse and co-operation, and, in case of illness or death, of one looking after the concerns of two stations, without the necessity of suspending operations for one, two, or three years, till a new brother arrives. How much ground, labour, money, yes, and probably success, has been lost by a want of agents, or by their being so wide apart as to be unable to aid or succeed each other in times of sickness, or when death has removed any of their number. Since the death of Burton, nothing has been done at Digah, at least, almost nothing, and had brother Leslie been removed, then Hindostan would have presented almost a blank, so far as our Society is concerned. I do hope that a better time is about to dawn. But what am I saying? you know all this and have long and deeply felt it; my feelings have carried me away, forgive me. Through abundant mercy we are enjoying a good state of health, and though as yet nothing of a decided character has occurred to cheer us, still many things combine to encourage. Many hear and read

with apparent attention, and some seem to feel; many express their convictions that Christianity will shortly prevail. In my intercourse with the natives I meet with a great deal of respect, and find people generally eager for books. My boys' school gets on very well, often forty or upwards present, and numbers are waiting for admission. As this is the second Deakin's school, raised and hitherto supported with money sent out by that good man while living, I shall be happy to learn whether he has made any provision for the maintenance of the two schools bearing his name. The native boys' schools also on the whole please me; our books are eagerly read. In my Bengalee and English school, out of upwards of fifty names, I believe there are nearly forty names of *Brahmins*; indeed I have hardly any but youths of this class. Oh! that they may become *priests* of the Lord Jesus Christ. In another letter I hope to give you more particulars. Two men have just called for books and instruction, and wish me to visit their village, and set up a school for them. They say their village contains probably 500 houses, and is a day's journey hence; I cannot say at present what will be the result of their visit; may it prove the means of leading many to the Saviour. Brother W. H. Pearce has been unwell, but I hear he is better. Brother Penney has also been frequently visited with a return of fever, and is far from being the healthy man he was before his late illness, and the death of his dear partner; that loss he bears with much fortitude. The rest of the brethren are I believe well.

July 13th, 1830.

"In respect to Missionary work we have cause for thankfulness, as also for humility. The visitors from villages east or south-east from Calcutta, continue to afford brother W. Pearce great encouragement, and a work of grace is evidently going on among them. Two from among them were baptized in Calcutta, on Tuesday last, and two or three more are expected very soon to follow their example. Beside them others have been recently received, and I think that brother Pearce has two or three, if not more, who stand as candidates for baptism. The case of one of them is exceedingly interesting, and shews the leadings of providence in a most gratifying manner, but as the particulars are more fully known to brother Pearce than to me, he will no doubt supply you with them. The baptism on the 6th instant, was a very gratifying spectacle. It was administered in a tank belonging to one of the deacons of the Circular Road Church, and beheld by a



great number of natives, both Mussulmans and Hindoos, as well as by a goodly number of the Christian friends in Calcutta, who met on the occasion. The whole of the spectators were probably upwards of 200. Brother G. Pearce gave out a hymn in Bengalee, read and prayed and delivered an address in the same language. Brother Carapeit then addressed the candidates, and put a number of questions to them designed to elicit their knowledge of the way of salvation, and their reasons for becoming Christians, all of which were promptly answered by them. They then accompanied brother Carapeit to the water side, when a short hymn was commenced singing, during which, in the intervals between the lines, the candidates were led down into the water and baptized; after which the remainder of the hymn was sung, and I believe a short prayer offered, but I cannot say by whom, as I was at this time employed in giving away tracts to the spectators, many of whom left immediately after the baptism. On the whole, the numbers who were present on the occasion conducted themselves with propriety. After the baptism, the Lord's Supper was administered by brother Yates, but as I was not present I cannot give any account of that festival of love. Oh! that the Lord would speedily hear and answer our ardent prayers that many may be converted, so that we might be privileged to witness scenes similar to those which cheer the hearts of our brethren in the West. At present our circumstances and theirs are very different, but I don't despair of witnessing an approximation. Caste, which has been such a barrier in the way of Christianity in this country, will probably shortly operate to bring multitudes almost simultaneously under Christian instruction; that is, if means can be devised for supplying them with teachers. Through the influence of caste the natives are closely linked together, and the conversion of one or two in a village will be likely not only to break the caste, but to bring numbers out of it; yet they are so accustomed to caste that they cannot live without one; hence something like a Christian caste will be formed, into which the relatives and friends of the native Christians will, after a while, wish to enter. Thus many nominal Christians will be rising up throughout the country, to whom access will be easy, but for whom it will perhaps be difficult to provide sufficient means of instruction. This subject has occupied my mind a good deal lately, and I now mention it; that you and our dear friends in England may think of it, and see if they are prepared to find the requisite means for the Christian instruction of the numbers who are probably now pre-

paring to throw off caste, and assume the Christian name. Let it not be supposed that this is mere theory. Something of the kind is now taking place in one or two of the villages whence our inquirers come. Many more have thrown away their caste than have been received by us; and the brother and a son of one of the native converts, who a few weeks ago refused to allow him to enter his house, have come to see him, given up caste, and resolved to go with him. "My father is become a Christian," said the son, "and I will become one too." These will probably be soon followed by others, and those by more; but how are we to meet the demand for instruction, or prevent the injury to be apprehended from a nominal Christianity? More men must be found! With regard to my own sphere of labour, I cannot give such cheering accounts as I wish and pray for, yet I trust the Lord has not left me without witness that my labours are blessed. I have been enabled to collect a little band and unite them together in church fellowship, and we are happy; and on Sabbath-day last I had the pleasure of baptizing and receiving into the church, a young man (a country man) who attributed his conversion to the blessing of God on my labours since I came here. The change in his general deportment is very manifest and satisfactory, and his prayers shew that he studies the Word of God with great attention. I have hopes of another or two, and have two inquirers, one of Portuguese and the other of Gentoo extraction. As to heathen and Mussulmans, I am sorry to say, I have no one of whom I can say, "I think he has passed from death to life." A Brahmin attended me for about a fortnight, and came to reside near my dwelling for the professed purpose of instruction. I had considerable hopes respecting him, but for the last two weeks I have not seen him; I shall perhaps hear of him in a day or two. A Mussulman also called several times, and promised to return in a few days after visiting his home, which is about sixteen miles distant, but has not come according to his word; I cannot give either of them up at present, but hope to see them again. My boys' school goes on well, generally between forty and fifty present, and several of them have obtained a considerable knowledge of the Gospel, and of one or two I sometimes almost hope that the mind is in a measure enlightened. I feel anxious about this school, it has been hitherto supported by funds sent out by the late Mr. Deakin, but those funds are almost exhausted, and I hardly know what we must do when that money is gone. I however hope that by some means I shall be able to keep it open.

# TABLE OF STATIONS CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY.

THE following statement is the most correct that can be given from the information now possessed by the Secretary. There are many blanks which future communications from abroad will probably enable him to fill up: but the bare inspection of the list will shew what great reason we have for thankfulness on account of the blessing which has been laid upon our imperfect labours. It is a striking fact that, since the year 1827, the number of stations connected with the Society has been more than doubled! Whether "great things" have been "attempted" or "expected" is a point about which we are not solicitous to contend: one thing is certain, "God hath *done* great things for us, whereof we are glad."

In the following table, the column appropriated to schools is sub-divided into three, for male, female, and Sabbath-schools. In the next column is inserted the number of individuals added to the respective churches during the last year, for which the accounts have been furnished. Those for Jamaica are extracted from the Minutes of the Association held in April last, but several of the churches are not included in that account, and not a few of the stations have been subsequently formed. Those which are printed in italics are subordinate to those immediately preceding; the figures denoting the distance. The expenditure is calculated on the average of the two last years, but that for Jamaica will, in all probability, be considerably higher this year than before. From each hemisphere, the calls for more labourers are loud and incessant. More has been, and will shortly be done, to meet these demands than was ever accomplished before in an equal period of time since the Society was formed; and accounts received this morning (Feb. 18) from Jamaica, appear to indicate that, in a very remarkable manner, desirable helpers will be raised up on the spot. These circumstances should be regarded as kind answers to prayer; but it must not be forgotten that they will unavoidably cause an increase of expenditure, which it will require all the zeal and energy of our friends to meet. May he who has conferred upon us *this grace, to preach*, through the agency of others, *the unsearchable riches of Christ among the Gentiles*, inspire us with every disposition appropriate to the discharge of so holy and delightful a vocation, and enable us to pursue it with a single eye to his glory! Amen.

N. B. The Rev. John Shoveller, late of Penzance, and the Rev. John Griffith, from the Church in Cannon Street, Birmingham, are expected to sail for Jamaica very shortly.

No.	STATION.	MISSIONARY.	Native Teachers, Catechists, &c.	Schools.	Added last year.	En- quirers.	Mem- bers.	Annual Expense.
	<b>EAST INDIES,</b>			m f. s.				£. s.
1	CALCUTTA, <i>Circular Rd</i>	William Yates	C. C. Aratoon	2 22 1	8			
		W. H. Pearce	Gorachund					495 0
2	Do. <i>Lal Bazar</i>	James Penney	Soojuntullee		43			346 0
3	Doorgapore .....	W. Robinson	Chodron	1				281 0
4	Howrah .....	George Pearce						292 0
5	Bonstollah .....	James Thomas						
6	Cutwa .....	W. Carey, jun.		4	9			326 10
7	Sewry .....	J. Williamson	Bolaram ....	4 4	4			238 16
			Sonaton ....					
			Muthoor ....					
			Narayan ....					
8	Monghyr .....	Andrew Leslie	Two .....	Seve ral	6			
		William Moore						
9	Digah .....							306 10
10	Ajmere .....	Jabez Carey			29			377 0
11	Ceylon, Colombo .....	Ebenezer Daniel		Seve ral	sup	port ed by	govmt.	
12	Do. Hangwell .....	Hendrick Siers		8 3				767 10
13	Java .....	G. Bruckner*						
14	Sumatra, Padang .....	N. M. Ward						

\* Mr. Bruckner is now at Serampore, superintending the printing of the Javanese New Testament, but is very anxious to return to Java.

No	STATIONS.	MISSIONARY.	Native Teachers, Catechists, &c.	Schools.	Added last year	En- quiers.	Mem bers.	Annual Expense.
	WEST INDIES (Jamaica)			m f s.				£. s.
15	Kingston, E. Queen-st.	James Coultart		1 1 1	126		3526	
16	Do. Hanover-street	Joshua Tinson			67		730	
17	<i>Yallahs, (2) 19 miles</i>							
18	<i>Papine, 8 miles</i>							
19	Port Royal	John Clarke			13		171	
20	Spanish Town	J. M. Philippo	John Andrews	1	1		1100	
21	<i>Garden Hill</i>							
22	<i>Passage Fort</i>							
23	<i>Kingswood</i>							
24	Old Harbour	H. C. Taylor					202	
25	<i>Ebony Savannah</i>							
26	<i>Hayes, Vere</i>							
27	Mount Charles						319	
28	<i>Sion Hill</i>							
29	Montego Bay	Thos. Burchell . Francis Gardner				242 3348	1227	
30	<i>Shepherd's Hall, 16 miles</i>							
31	<i>Putney, 18</i>					1014		
32	<i>Gurney's Mount, 16</i>					916		
33	<i>Dyce's Mount, 13</i>						74	
34	<i>Shortwood</i>							
35	Crooked Spring	W. W. Cantlow				101	1221	644
36	Savanna la Mar						394	64
37	<i>Ridgeland, 10 m.</i>						184	90
38	Falmouth	William Knibb				306	2847	670
39	<i>Rio Bueno, 16 m.</i>					33	780	60
40	<i>Stewart's Town, 18 m.</i>						716	58
41	<i>Oxford &amp; Cambridge, 8</i>							
42	<i>Arcadia</i>							
43	<i>Lucea</i>	Supplied for the present by Messrs. Burchell, Cant- low and Knibb.						
44	<i>Green Island</i>							
45	Port Maria	Edward Baylis			1	135	390	
46	<i>Ora Cabeça</i>						39	
47	<i>Bray Head, 11 m.</i>							
48	<i>16 m.</i>							
49	Anotta Bay	James Flood			1	82	482	
50	<i>Charles Town</i>							
51	<i>Buff Bay</i>							62
52	St. Ann's Bay	Samuel Nichols					26	
53	<i>Ocho Rias</i>						46	
54	<i>Brown's Town</i>							
55	Manchioneal	Joseph Burton						
56	Belize, Honduras	Joseph Bourn	—Robertshaw					294 0

(2) The stations printed in italics are subordinate to those which precede them: the figures denote the distance.

#### LIST OF FOREIGN LETTERS LATELY RECEIVED.

EUROPE.....	Baron Altenstein - - - - -	Berlin - - -	Jan. 29, 1831.
EAST INDIES.....	Mr. J. C. Marshman - - - - -	Serampore - -	Sept. 4, 1830.
	Rev. Jas. Thomas - - - - -	Sulkea - - -	Jan. 20, 1830.
	Do. - - - - -	Do. - - -	Aug. 26, 1830.
	Do. - - - - -	Do. - - -	Sept. 15, 1830.
WEST INDIES.....	James Coultart - - - - -	Kingston - - -	Dec. 9, 1830.
	Do. - - - - -	Do. - - -	Jan. 8, 1831.
	John Clarke - - - - -	Do. - - -	Dec. 9, 1830.
	Joshua Tinson - - - - -	Do. - - -	Dec. 14, 1830.
	Mrs. S. M. Burton - - - - -	Do. - - -	Jan. 10, 1831.
	Rev. Jas. Philippo - - - - -	Spanish Town	Dec. 3, 1830.
	Do. - - - - -	Do. - - -	Dec. 14, 1830.



WEST INDIES.....	Rev. William Knibb	- - - -	Falmouth	-	Dec. 7, 1830.
	Do.	- - - -	Do.	- - -	Jan. 1, 1831.
	Mr. W. Whitehouse	- - - -	Montego Bay	-	Dec. 10, 1830.
	Rev. W. W. Cantlow	- - - -	Do.	- - -	Dec. 10, 1830.
	Thos. Burchell	- - - -	Do.	- - -	Dec. 10, 1830.
	Do.	- - - -	Do.	- - -	Dec. 21, 1830.
	Do.	- - - -	Do.	- - -	Jan. 7, 1831.
	Mr. T. F. Abbott	- - - -	Trelawny	-	Jan. 6, 1831.
	Rev. Samuel Nichols	- - - -	St. Ann's	-	Dec. 10, 1830.
	Jas. Coultart, and others	- - - -	Do.	- - -	Dec. 16, 1830.
	Jas. Flood	- - - -	Anotta Bay	-	Dec. 10, 1830.
NORTH AMERICA...	Rev. Irah Chase	- - -	Newton, near Boston	-	Sep. 21, 1830.
	J. W. Nutting, Esq.	- - -	Halifax, N. S.	-	Dec. 9, 1830.

*Contributions received on account of the Baptist Missionary Society, from January 20 to February 17, 1831, not including individual Subscriptions.*

	£.	s.	d.		£.	s.	d.
Legacy of Mr. John Deakin, late of Birmingham, by Mr. Fras. Deakin, and Mr. J.W. Showell, Exors. £800				Kent Auxiliary, by Rev. Jas. Payne	20	0	0
Legacy duty .....	80			Edinburgh Auxiliary Society, by Mr. H. D. Dickie .....	20	0	0
	720	0	0	Worcestershire, &c., by Rev. Eustace Carey:			
Wills and East Somerset, by Benj. Austie, Esq. ....	18	5	0	Worcester .....	40	2	0
Bratton .....	7	7	0	Upton on Severn ..	4	17	9
Laverton .....	2	7	6	Evesham .....	24	5	6
Warminster .....				Tenbury .....	2	4	3
	27	19	6	Leominster .....	3	8	3
Loughton Missionary Association, by Rev. J. Brawn .....	5	19	5	Kenchester .....	4	0	0
Stepney Friends by Mr. G. F. Anderson .....	1	10	1	Bridgenorth .....	31	7	0
Irvine Female Bible Society, by Rev. George Barclay .....	5	0	0		110	4	9
Newcastle Tyne, Church in Weaver's Tower, by Mr. Cowell .....	2	8	6	Oxfordshire Auxiliary; Bourton Juvenile Society .....	2	0	0
High Wycombe, Collected by Miss Dalley .....	3	10	0				
Reading Auxiliary Society, on account, by Mr. Williams, Treasurer	70	0	0				

#### DONATIONS.

Emanuel Barrett, Esq. Ledbury ..	20	0	0
Young Friend .....	20	0	0
W. A. Hankey, Esq. for <i>Rio Bueno</i> , ..	5	0	0
Mrs. Ware, Clapham Common ....	5	0	0
Miss Ware, Ditto .....	5	0	0

#### TO CORRESPONDENTS.

Thanks are returned to Mr. Thomas Symonds, Liquor Pond Street, for Baptist Magazines for the years 1828-9 and 30.

The Editor will be happy to assist his young friend who writes from Canterbury, should it be in his power, but fears this is not very probable.

Some copies of "The Friends; a true tale of Joy and Woe", are yet on hand at the Mission-house. It is not probable that a second edition will be published, and therefore they who intend to procure this little work, should do so without delay. It contains many interesting particulars relating to Christian society in India, and is embellished with a view of Monghyr from the river Ganges. Price 2s. 6d.

Our missionary brother, Mr. Cantlow, who resides at Salter's Hill (or Crooked Spring) desires us to notice in our pages the following contributions received by him, which we do with much pleasure, and thankfulness to the parties named.

John Deleon, Esq. for Salter's Hill chapel	5	6	8
Aaron Deleon, junr. Esq. for Ditto .....	5	6	8
John Deleon, Esq. Annual Subscription...	1	12	6
Mrs. Deleon, Ditto .....	1	12	6

The following notices also are extracted from recent Jamaica letters:

"I have the great pleasure to acknowledge the receipts of presents of fancy articles, &c. from the Ladies at Reading, Lynn, Naunton, Burford, and from other unknown individuals; to whom I beg to express my most sincere thanks through the Missionary Herald. I have just received a letter from Mr. Kingdon, from Montego Bay, informing me of a box he brought to my address, but I have not yet received it."—*Mr. Philippo, Dec. 14th.*

"We have just received a box containing rewards for the children in our Sunday School, sent by Mrs. Gray and other kind ladies at Northampton, to whom we beg to return our grateful acknowledgments through the medium of the Missionary Herald."—*Mr. Flood, Dec. 10th.*

# MISSIONARY HERALD.

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Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

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## FOREIGN INTELLIGENCE.

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### CUTWA.

Extract of a letter from Mr. W. Carey, dated Cutwa, April 24th, 1831.

"As usual all the annual fairs have been attended to, at which places thousands have heard the Word; tracts and parts of Scripture have been distributed; at some of the places people have come and begged for particular tracts and books, which was very pleasing, as it shows that the books are read, and not neglected in every instance. The fairs were generally more thinly attended than in former years; much of this must be laid to the unsettled state of the weather, but I think not altogether, as there are, no doubt, hundreds who see the folly of attending them, to obtain holiness; and I think that had it not been for the large markets, where all kinds of articles may be got cheap, very few would come, excepting those who come on purpose to indulge their sinful appetites.

All the usual places of preaching have been attended to, and, I am happy to say, the people, upon the whole, have been attentive hearers.

On the 31st of January last a tour was taken from Cutwa to Burdwan, from Burdwan to Bhurey, from Bhurey to Sewry, from thence to Kabbishun, and from thence back to Cutwa; in this tour, sixty villages were visited, and the Word of Life dispensed, at some places, to very large numbers, and at other places to smaller numbers; upon the whole the messengers of peace were much encouraged, as the people every where heard with much serious attention, and they were seldom opposed: at most of the places tracts and portions of Scripture were distributed. The message of peace was no new thing, but a

pretty general knowledge of these things was found to prevail. At one village, after the fatigue of the day, a good number of people came, together with some of the respectable head people, and requested that the worship of God might be performed, with singing of divine hymns, as at Cutwa; which request was complied with, and the people, with a house full of women, heard to the last with silent attention, in a house dedicated to one of their idols. At another village, a good number of people came after candle light, and advanced a number of sensible questions, and went away much pleased. Thus the itinerants were much pleased, and had cause of much joy. O that the Lord may bless the seed thus sown. They were out fifteen days, and travelled about 166 miles. On the 11th of April the messengers of peace took another tour to Berhampore and back again, which occupied about eight days; the Word of Life was dispensed at about thirteen places, besides daily, with the Rev. M. Hill, in the bazaars. Upon the whole the work was pleasing and very encouraging. O that the Lord may bless these feeble attempts of his feeble children, to the eternal good of many.

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### SEWRY.

Extract of a letter from Mr. Williamson, dated 29th of June, 1831.

During the cold season, as usual, we had several preaching excursions among the surrounding heathen, including nearly all the principal places within from twenty to twenty-five miles round. In one of these (in which my family accompanied me), we were out nearly three weeks, and had the pleasure of baptizing two persons at a place

called Bhooree, about twenty-five miles from this, the principal residence of the Beerbhoom Christians, previous to our occupying this station, and where a few still continue to reside. At the annual melas, also, which take place at that period of the season, preaching, together with the distribution of books and tracts, was kept up so long as they lasted. Since the commencement of the hot weather I have not been out to any distance, but, generally speaking, we have had pretty good congregations, composed chiefly of strangers, from all parts of the Zillah, in the Bazaar of this place, which we make a point of visiting daily, with very few exceptions. I cannot say that, in any of these poor attempts of ours to make known the Saviour, we have met with more encouragement than on former occasions, but certainly we have not met with less; and I should think it is not a bad sign, when, after the novelty of a thing is over, it still continues to attract attention. This seems to be the case at present with us; and though, apparently, converts are not multiplying, knowledge is undoubtedly increasing.

In our heathen schools, both male and female, many of the pupils have already made considerable progress in their knowledge of gospel history; and if they could only be prevailed upon to remain, would, at no great distance of time, be ready to enter on the Epistle to the Romans. Indeed some of these little heathen girls, though not in general so clever as the boys, can say more about Christianity than many of our adult christian sisters. The heathen teachers of these schools (for we cannot yet employ Christians), or the sircars, as they are called, attend regularly at the mission Bungalow on Lord's days, when they generally desire explanations of what they consider difficult passages, in the course of their weekly reading. They all seem to entertain a high idea of the superior excellency of the Christian religion. One who was remarkable above the rest for his prejudices against Christianity, now looks upon Christ as infinitely superior to the greatest of his own gods. Most of these men are well acquainted with the Gospels; and though they have acquired their knowledge for the sake of acquiring something vastly inferior, yet who will say we ought not to entertain any hopes respecting them? Pray for us all, and your unworthy labourers shall not labour in vain.

Our esteemed friend, Mr. Williamson, having been invited to occupy a post in the Serampore College, has thought it his duty to

comply with that invitation. He expected to leave Sewry about the commencement of the present year; and the Committee have instructed Mr. Robinson to proceed to Beerbhoom, and enter on the sphere of labour thus become vacant.

## MONGHYR.

Our December number contained a brief extract of a letter from Mr. Leslie to Mr. Barclay of Irvine, mentioning the recent baptism of a gentleman holding an official appointment under the civil government. The Secretary has since received a letter, dated in the same month (April), in which, after relating several particulars highly honourable to the christian character of the individual referred to, Mr. Leslie adds:—

The ordinance of baptism I administered to him in the presence of a deeply interested and affected audience. I call him a son of our decided friend, Captain B. In addition to having brought him at first to our little place of worship, Captain B. spent much time with him in directing his attention to the Word of God. I had comparatively very few interviews with him, having but little time for visiting, in consequence of being almost incessantly employed amongst the natives. I have visited, this cold season, almost every village for four or five miles round us,—and they are very numerous. I preach also twice every week in the chapel in Hindostanee. This, with English preaching, attending prayer meetings, visiting schools, &c., &c., keeps me fully employed; indeed it is almost too much for my strength. Mr. Moore continues to help me in English preaching. I ought to be very thankful that God has greatly improved my health; and I am now fit for more work than I have been since I came to India. Both our congregations are well attended. Indeed the Hindostanee chapel has been latterly so filled that we have been quite unable to give the people accommodation. My native assistant, Nyan-sookh, is of the greatest benefit to me. Were it not for him I really could not attend to all the duties that have devolved upon me.

The hot season has now commenced with its usual violence; I must therefore desist



from my village visiting. But I have laid a plan not to allow a street or lane in Monghyr to remain unvisited by the Gospel. I trust that my strength will be continued for the accomplishment of this. I have already commenced operations.

A subsequent letter, dated July 4, was written when Mr. Leslie was visiting Dinapore. In it he remarks:

The European church is, I think, in a tolerably good state. There are five candidates for baptism; and, I understand, there are many others who seem seriously impressed. The congregation also has increased. Mr. Moore visited them in April last, and baptized three. Indeed we seldom come to this place without having to baptize. There, are at present, two officers connected with the church, both of whom regularly engage, when we are not present, in conducting public worship. This is very pleasant and profitable to the men, and gives the church some consequence in the regiment. Both of these officers are men of decided piety, and one of them of extraordinary talents.

During my journey I spent some interesting hours among the natives of several villages. I never met with such attention in the whole history of my missionary career; and I never was so struck with the readiness of comprehension in any people. They seemed almost instantly to understand what was told them of the love of Christ to a guilty world; and frequently expressed their astonishment at the wonders of redeeming love. I felt as if the Spirit rested upon me and gave me utterance; for certainly I never proclaimed the doctrines of the Gospel, in the Hindoostanee language, with such ease and feeling as I did during this journey. Oh! for that fruit which the Spirit alone can produce.

At Monghyr we still continue to have large congregations of natives: but, alas! I see not the Spirit yet descending and giving efficacy to the Word. Besides preaching regularly in the native chapel, I have made it a point to be in the market places as often as I could. My health, during the whole hot season, has, with the exception of one slight attack of fever, been remarkably good; and I have thus almost uninterruptedly been able to continue my labours. I suffered severely for a time from the want of sleep; but this produced no injury to my general health.

In the English department we have had the pleasure of receiving into the church by baptism, the daughter of Mrs. Chamberlain and the two eldest daughters of the late Captain Page. They have given us every evi-

dence of real conversion; and promise to be, in their day and generation, useful characters. We have at present, also, two or three others who have proposed themselves as candidates. Our little Society has experienced a kind of revival. Our prayer meetings have been spiritual and well attended; and my pleasure in preaching Christ has indeed been very great. I have felt so happy in my work, that I would not desert it for all the world. The baptisms we have had have not passed without leaving impressions. And altogether we have had cause for joy.

I trust the day is not far distant when we shall have to rejoice over many natives. On their conversion my heart is set; and for them I labour and pray. Oh! that I did both with greater earnestness. But I trust I can say that my heart has recently received a fresh impulse, and that I feel more than ever willing to live and die seeking the salvation of the Hindoos.

## JAVA.

Mr. Bruckner, having completed the printing of his translation of the Javanese New Testament, at the Serampore press, has returned to Java to resume his labours in that important island. The following letter announces his arrival at Batavia, and the encouraging anticipations with which he was recommencing his work. It is dated June 16, last.

I wrote you previous to my leaving Bengal, and told you then that I intended to return to Java, and to endeavour to do good to the people in that island, on whose behalf I have nearly expended my life, and wish to continue among them until it may please the Lord to call me home. I was most cordially received by the President of the Bible Society here; he rejoiced to see me back with my version printed. We shall now be able to distribute the Word of Life among the natives. A large quantity of New Testaments have been given me for distribution both by the British and Foreign Bible Society, also by the Batavian Bible Society. I shall, in a few days, leave this for Samarang.

Java appears now to become a place of which much notice is taken: plans are agitated to establish schools, and the religious part of Europeans wish most cordially that the Javans might be made acquainted with

the Gospel. And the natives, after the distribution of some tracts, have been awakened to read them, and are desirous of having more of them. I think, taking things connectedly, our Mission,—I mean the Baptist Mission,—has not been fruitless to that nation; yea, it has even been the means that other denominations of Christians have turned their eyes upon Java. Our Mission in this island has been the precursor in the great work of evangelizing this numerous people; and I hope not to withdraw my hand from the plough, especially now, as I have so many means at my disposal. The blessing will follow the work, though it may not appear to us in that cheering manner, so as we would most heartily wish to see it. The work seems to go on progressively, as well in this island as in all the other places through which I have passed on my journey; even the careless Malays have become alive to the reading of tracts and the Sacred Scriptures. The brethren at Penang, Malacca, and Singapore, told me of the frequent application by the natives for Malay books from the different quarters of the Archipelago. Even the Malays here have become anxious for Malay tracts, of which many are distributed amongst them. These appear to me all so many calls for perseverance and patient waiting for the blessing of the Lord on our work, and indications of more glorious days than we have been permitted to see before.

### FALMOUTH.

A letter from Mr. Knibb, dated November 7, contains the following emphatic testimony on behalf of the converted negroes. He had previously been adverting to certain slanderous imputations cast on them and on their teachers, which have long been current in Jamaica, and have, of late, been privately circulated in some quarters at home.

Amidst all this reproach, the cause of Jesus is triumphing; and whatever charges may be brought against your missionaries, to the last day they may safely appeal. Their witness is in heaven, and their record is on high. The negroes love you ardently for your kindness in sending them the Gospel; and their prayers ascend for your welfare. The religion they have supports them when enduring the oft-repeated taunt, or when groaning under the instrument of torture; it cheers

them in the hour of death, and enables them to look to heaven as their eternal rest. I speak the feelings of my experience and my heart, when I say, that I do not believe there are a race of Christians on earth who rely more entirely on the atonement for salvation; or who, considering their circumstances, more consistently adorn the profession they make. To them is given, also, to suffer for his sake. I have beheld them when suffering under the murderous cart whip; I have seen them when their backs have been a mass of blood; I have beheld them loaded with a chain in the streets, a spectacle to devils, to angels, and to men; and never have I heard one *murmur*—one *reproach*—against their guilty persecutors. Am I then to be told, that these people display all this Christian heroism through the influence of a *piece of paper*, which they have obtained by stealing "*quantum sufficit of their masters' provisions*?" The man who can thus injure the distressed I despise; nor would I waste a moment in answering such falsehoods, did I not know that I was the servant of the Society.

It has already done good. The slaves are flocking in thousands to hear the Gospel. Last sabbath the chapel here was literally crammed to excess: many were outside. Had I a place capable of holding 1800, it would be quite filled. I am cheered by the simple and interesting account some have lately given of their conversion. We doubtless have errors, but when we discover them we are as prompt to remove them as others are to distort and publish them.

It has been very sickly here of late. We have lost eleven this quarter by death; but, thanks be to God, they have died in the faith, and others are joining the church, of whom I hope it may be said, 'In them is found some good thing toward the Lord God of Israel.' The clear increase of members this quarter is fifty-two; of inquirers, four hundred and twelve. May the Lord yet more abundantly bless us, and to his name be all the glory.

### OLD HARBOUR.

In our number for November last, p. 86, it was stated generally that Mr. Taylor had been encouraged by the addition of *two hundred and ten* members to the two churches under his care, in the June preceding. We now give an extract from his letter, narrating this gratifying fact, and

containing various particulars of the conversations held with the candidates previous to their admission. The questions and answers seem to have referred to various individuals, though there is no intimation in the manuscript where one brief dialogue ends and the other begins.

The letter is dated July 1, 1831.

On Saturday, May 14th, I had the pleasure of laying the foundation stone at Old Harbour for the new chapel, on which occasion I was assisted by my friends Philippo and Andrews. The latter read 1 Chron. xxix., and the former delivered an appropriate address. It was not very numerously attended, on account of the slave part of our congregation choosing rather to work their grounds on this day, than to work them on the Sabbath; consequently we had a very numerous attendance the following day, and a very liberal collection was made; the mason's work is nearly completed. I have been very busy ever since in both my congregations, examining candidates for baptism, and I have had a greater opportunity this time than ever I had before, of more minutely questioning them and taking a particular account of their experience. They came to me one at a time, and what with their simplicity, peculiar dialect, broken English, and quaint similies, I was highly gratified. I endeavoured to vary my questions as much as possible, but as you are well aware, some of them must necessarily be of a general tendency, bearing direct upon the fundamental truths of the Gospel. I therefore give them in the native dialect in which they were put, with their corresponding answers.

Q. What make you first *come for* pray?

A. Massa, me feel me a sinner; so me come *for* (to) me Jesus.

Q. What make you for know you a sinner?

A. Massa, me *hearey* (hear) de people say me a sinner, so me frightened, and den me begin *for* (to) pray.

Q. What make you pray?

A. Massa, my *bredren* (brethren) tell me it bad ting to sin.

Q. Are you a sinner?

A. Yes, me sinner, massa.

Q. Where did you hear that you were a sinner?

A. Me go to Church of England, me *hearey* (hear) de parson read me a sinner Me den *kickin* (dancing and carousing) about de world till me fall sick, den me fraid *for* dead.

Q. What do you pray for?

A. Me pray for Massa Jesus to take away my heart.

Q. What sort of a heart him give you then?

A. Him make me follow him, him give me comfort.

Q. What you pray for?

A. Me pray that massa Jesus take away my bad heart.

Q. Jesus tells us to repent, can you tell me what repentance means?

(After a very long pause,)

A. Massa, me grieve, me cry, me feel uneasy, me pray dat he don't let me follow my sins again, dat he take me out of de wicked way.

Q. What difference does it make in us when the heart is changed?

A. Massa, old works no good, so we change from all our old works.

Q. What you pray for?

A. Massa, me pray for take off sin.

Q. Can sin be taken away?

A. Not widout the blood of Jesus.

Q. Why are you baptized?

A. Because massa Jesus leave de order behind him.

Q. Why do we at the table of the Lord break the bread and pour out the wine?

A. To remember the blood the Lord spilt on Mount Calvary.

Q. What does the Lord's Supper remind us of?

A. It put we in mind when Jesus heart bleed.

Q. Why do we break the bread and pour out the wine?

A. To make we see dat massa Jesus *come for punish for we* (was punished for us.)

Q. Why do we go to the table of the Lord?

A. Massa, because it de pattern de Lord left behind him.

Q. What does the ordinance of the Lord's Supper mean?

A. Because dey nailed Jesus, and teared up his body like de broken bread.

Q. If Jesus has done so much for us, what ought we to do for him?

A. Massa, me tell others to come to Jesus, what me love before me hate now.

Q. What does the Holy Spirit do for us?

A. Him make me know dat me a sinner.

Q. Does the Holy Spirit do any thing for us?

A. Yes, massa, him clean a man's heart.

Q. Would you like to leave Jesus Christ, and live in sin as before?

A. Massa Jesus no suffer me to do such a ting as dat.

Q. Do you think Jesus will hear you when you pray, and him never say, No, no, to you, when you ask a favour of him?



4. Massa, him have mercy upon we, and him don't deal wid we as we deal wid him.

I have had the honour of baptizing an African prince (by birth); when he applied to me I was obliged to call for my old hostess again, for although the old Africans can understand us, we cannot understand them. She observed to me that he had been a great man in his country, his face being tattooed nearly all over. I endeavoured to obtain as much of this man's history as I could. He said he belonged to the king's family in his own country, his face was tattooed when he was a boy about seven years of age, the cost of which amounted to *four negro slaves*: he had been a great dealer in slaves himself. On one occasion he stole several children out of one family and sold them, and the family, to avenge themselves, waylaid and sold him by way of retaliation. I asked him, if he lived on the coast of Africa? his reply was, No, but so far inland that when he was taken away, they made him travel three moons (months) before he reached the coast, and when he reached Jamaica he found several of his countrymen whom he had sold in former days. He is now too old and infirm to work upon the estate; being a cripple, he is allowed to *sit down*, as they term it here. I asked him, How or what he did for a living? He replied, that he now made waistcoats and trowsers. He belongs to one of the best estates upon the island, where, I believe, there is but little to complain of. On the day of baptism he was obliged to be carried both in and out of the water.

Sunday, June 12, was the day appointed for the baptism. Saturday evening was very rainy, and I was fearful it would prevent many from coming who lived in the mountains; however, when I arose, about three in the morning, to take an account of those who were present, on entering the chapel I found it quite full. About half past five I accompanied them to the sea-side, when I baptized ninety-nine: this is a very great increase, for which I hope I feel thankful. Sunday, June 19, was the day appointed for the baptism at Hayes Savanna: here a number of very interesting young persons were received, and at sun-rise we met at the river side, and I baptized 111 persons in the presence of a great number of spectators. This was almost too much for me, for I was obliged to be dragged out of the water; I could scarcely stand: however, by the time I was dressed, a cup of coffee was brought me, which set me right presently. It would have done your heart good to have seen the sight: horses, carts, chaises, the bank of the river crowded, fires, and such a host of boiling pans of coffee, and yet so very orderly; our new chapel could not by

any means hold the people, and I have great reason to believe that the services of the day have awakened several to a sense of themselves. Thus you will perceive I have had an addition of 210 new members. I hope this is a token for good to me, that the cause is not dying in my hands; hoping also that it will prove a stimulus for further exertions, for, after all, how little is done: there may be six or seven hundred attached to this church, but what is that to about 10,000 who are in the immediate vicinity of this station? I have comparatively done but little yet; O! that I could do more for the future. God does kindly impart more health and strength to me than I could expect in such a climate, O! that I may be enabled to devote the same to him in return.

Since the return of Mr. Philipppo to England, Mr. Taylor has been a good deal engaged in supplying for him at Spanish Town; and the building of the chapel at Old Harbour has been suspended, for the present, on account of the scarcity of timber. We regret to add that, at the date of his last letters, he was suffering considerably in his health, but we trust the means to which he was about to resort have been blessed to his recovery. Who can calculate the value, even in a temporal sense, of such labourers in Jamaica, at such a critical season as the present?

### BELIZE. (HONDURAS.)

Extract of a letter from Mr. Bourn, dated 26th of July, 1831.

I have attended to my usual duties in Belize, and found much of the Divine presence in them. Besides these, I have been a tour up one of the rivers to the south of Belize. Numbers of people are settled on its banks, which are very fertile; and numbers more, it is expected, will settle. On account of my sabbath exercises at Belize, I cannot so efficiently visit the people as I could wish.

In June last I took a tour still farther to the south, and visited Mullin's River, and Stern Creek settlements. Arrived at Mullin's River, after a fine passage, the same

day. Preached to the people that evening, and the next morning at 7 o'clock,—about fifty present,—not so many as last year, it being rather too late in the season,—some of them were away fishing. Went round and visited the people. The excellent person mentioned on a former occasion, is still there, and in a little better state of bodily health, though still quite feeble. I suppose all the gold in the West Indies would not tempt him to leave the place, though he has scarcely where to lay his head. Since my former visit, I have been in the habit of exchanging a few lines with him occasionally.

I left Mullin's River and arrived at Stern Creek the same day. This is a Charib settlement, consisting of between 100 and 200, including men, women, and children. After arranging with the chief, I preached to them, the same evening, in the open air. Next morning, in company with their chief, I visited some of their plantations, and called upon the people from house to house:—held worship with them, but had not so many as on the preceding evening, numbers being away at their plantation. They have no school, or any one to teach them. A man grown, who was a boy with me when I first came to Belize, and during that time learned to read the New Testament, is the best scholar. I had not seen him for a period of more than six years; and he appeared, at first, a little ashamed, I suppose, from the manner in which he left me; after this he appeared, and, I have no doubt, felt grateful. At my request, he brought his Testament and read a chapter, from which it appeared, he had not lost what he had learned. His Hymn-Book and Testament were in very good condition. Should the Lord change his heart, he promises fair to be a useful character to his countrymen.

The chief offered a good house, of the description they build and live in themselves,

for the small sum of six dollars, for a person who would come and live among them, and teach their children to read, &c., stating, that pay to the amount of two dollars per week, for the children, should be given, and that they would provide such provisions for the person as their plantation would afford.

The house, which is very cheap, is not his own, or, he said, he would give it: the old man has been there more than thirty years. This place, with Mullin's River, can be visited the same day. I have thought, if I had no other duties that required my attention at Belize—was I situated as clerk in a store, and could command the means,—it would be a recreation to leave Belize on a Saturday, and spend the sabbath in endeavouring to instruct the people in these two settlements. I arrived at Mullin's River the same day, and preached to the people. Preached to them again the next morning, and arrived at Belize the same day. Things in Belize, on the whole, wear a promising appearance; the attention has been on the increase. Last sabbath week I baptized a white person, a young man who has been under serious impressions since he arrived in this country. This makes the seventh person received by baptism since Christmas. Some others are on the list of inquirers.

From a subsequent letter we extract the following paragraph.

We have had a hurricane which lasted a considerable part of one night. A number of houses were blown down; a small building of ours was blown into the water, and carried away nearly the distance of a mile. Some lives were lost, the vessels in the harbour driven aground, and almost a famine produced in consequence; plantains, corn, &c., swept away, while there is a scarcity of flour, which of course is at a high price.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES...	Messrs. Alexander and Co.	-	Calcutta	-	July 8, 1831.
	Rev. Jas. Thomas	-	Sulkea	-	July 25
	Jas. Williamson	-	Sewry	-	June 29
	A. Leslie	-	Monghyr	-	July 4
WEST INDIES.....	Mr. D. Clarke	-	Ditto	-	April 16
	Rev. Samuel Nichols	-	St. Ann's	-	Nov. 10
	T. F. Abbott	-	Lucea	-	Nov. 7
	Josiah Barlow	-	Anotta Bay	-	Nov. 15
	G. K. Prince, Esq.	-	Ditto	-	Nov. 17
	Rev. Edward Baylis	-	Port Maria	-	Nov. 2
	H. C. Taylor	-	Spanish Town	-	Nov. 17
	W. Knibb	-	Falmouth	-	Nov. 7
AMERICA .....	Jas. Bourn	-	Belize	-	Nov. 16



## DOMESTIC.

Our friend Mr. Davies, who has been for some time waiting an opportunity to proceed to South Africa, embarked, with his wife and child, on board the Eclipse, captain Davis, on the 4th of January. He goes in accordance with the urgent and repeated solicitations of the church at Graham's Town, that a minister might be sent them, who

might connect, with his pastoral duties among them, some efforts for the benefit of the surrounding heathen population. A special prayer meeting on account of Mr. Davies and his family was held at Eagle-street a few days previous to their embarkation, and we trust that the petitions then offered on their behalf will be graciously accepted and answered by Him in whose service they are engaged.

*Contributions received on account of the Baptist Missionary Society, from December 20, 1831, to January 20, 1832, not including individual Subscriptions.* £. s. d.

Legacy of Miss Mary Betterton, late of Chipping Norton, Oxon. (Executors, J. Matthews and G. F. Tilsley, Esqrs.) on account	-	-	120	4	4
Legacy of Miss Sarah Gill Russell, late of Kennington, duty paid by the Executors, Thos. Walshman and G. B. Hart, Esqrs.	-	-	89	15	0
Lincolnshire, by Rev. W. Cantlow:—					
Lincoln, 1830	-	-	14	2	10
—, 1831	-	-	11	12	10
Boston	-	-	7	10	9
Spalding	-	-	1	4	1
			34	10	6
Beaulieu Collection, by Rev. J. B. Burt	-	-	3	5	0
Northamptonshire Independent Association, by Rev. Mr. Robertson:—					
Market Harborough, Rev. W. Wild	-	-	8	0	0
Kettering, T. Toller	-	-	2	0	0
			10	0	0
Middle Mill, &c. (Pembrokeshire) by Mr. W. Rees	-	-	4	2	4
Oxfordshire Auxiliary; Oxford, by Sam. Collingwood, Esq. on account	-	-	74	18	6
Stepney, collected by Mary Davis	-	-	2	3	1
Miss Whitfield's School	-	-	0	5	6
			2	8	7
Monmouthshire, Ladies' Society, by Mrs. Conway, for Female Education	-	-	20	0	0
Potter Street, Subscriptions, by Mr. Gipps	-	-	3	1	6
Leeds, Subscriptions and United Prayer Meeting, by Rev. Jas. Acworth	-	-	27	3	9
Cornwall, Auxiliary Society, by Rev. Edmund Clarke:—					
Falmouth Branch (S. £1 17 6)	-	-	45	10	0
Helston Branch	-	-	9	1	1
Penzance Branch	-	-	18	15	4
Redruth Branch (T. £10.—S. £1)	-	-	29	12	11
Truro Branch (S. £1 1s.)	-	-	62	14	5
			165	13	9
Previously acknowledged	-	-	98	0	0
			67	13	9
Loughton, Missionary Association, by Rev. Sam. Brawn	-	-	6	5	7
Sutton (Suffolk), and various Subscriptions, by Mr. Pollard	-	-	4	15	0
* * The sum of £11 12s. has also been received from Baptist Friends in Rhenish Bavaria, by the hands of Mr. John Risser, of Friedelsheim.					
DONATIONS.					
Mr. J. K. Pearson, by the Secretary	-	-	100	0	0
Friend to the Jamaica Mission, Belfast	-	-	5	0	0
Two Young Ladies at Dorking, by Mrs. Jackson	-	-	1	0	0
Female Friend, for Mr. Philippo's School	-	-	0	8	9

## TO CORRESPONDENTS.

A second parcel of Magazines has been received from Mrs. Blake, Plymouth.

Those friends, who may be in possession of small sums of money on account of the "Memoirs of Pearce," or "The Friends," will much oblige the Editor by sending them to Fen Court, as he is anxious to close the accounts of those publications.